

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Sent to the Sword by Miss Eva Bestley, 47A, Alderney Street, London, S.W.1, England. A never before published sermon.

STARS AND SORROW

By the late Dr. Stuart Holden
Famous English Clergyman Who Spoke Often at
Northfield Conferences and English Keswick

"He healeth the broken in heart . . . He telleth the number of the stars."—Ps. 147:3, 4.

This whole Psalm is a tribute to the wonderful power of God. The psalmist cites the various works of God, and evidences of His almighty power, and His care of men and of things. In these words he takes those two phases of life—one in the great realm of creation; the other in the small circle of human experience; and he adduces from God's care of the great and small alike the doctrine of His power.

Heaven With Its Glory Is Akin to Earth With Its Sorrows

"He healeth the broken in heart . . . He telleth the number of the stars." At first sight there may seem to be something incongruous in conjoining these two together. There would seem to be so little in common between the

starry heavens, and the suffering hearts of men: between that which is infinitely great, and that which is infinitely small. Does there not seem to be a wide gulf between that of which no man knows much, and that of which all men know something—the broken heart which so many carry through life, masquerading it with smiles of grace? But there is really nothing incongruous in conjoining these two things, for there is an underlying relationship between stars and sorrows which points to God's overruling care, and to the "love which is as great as His power." For here we have the very glory of the Gospel anticipated by the psalmist, but fulfilled ultimately in Jesus, the Son of God, the Revealer of the Father—that Heaven with its glory is akin to earth with its sorrows; that Heaven with its glory is touching beneficently earth with its heart—
(Continued on page 7)



Dr. Stuart Holden

\$1,600 for Ten Sermons in Evangelistic Sermon Contest

Last week we announced the SWORD of the LORD 1956 Annual Evangelistic Sermon Contest. We are offering \$1,600 for the ten best evangelistic sermons. They must be in our hands by July 1. Sermons must be original, must be previously unpublished, but must be particularly addressed to the unsaved with an evangelistic purpose. They must be typewritten double-spaced on typewriter paper, one side of the page. Author's name and address must be on the first page. We suggest that they be between 3,000 and 5,000 words in length.

All rules and instructions for this Sermon Contest offering prizes from \$300 to \$100 for the ten best sermons may be had free. Just write THE SWORD of the LORD, 214 West Wesley, Wheaton, Illinois. Ask for "Rules for the 1956 Evangelistic Sermon Contest."

Spreading the Gospel in Africa

"What Must I Do to Be Saved?" Booklet Now in Hausa Language, Spoken by 20 Million Africans

By the Editor

We are so pleased to have from Brother C. F. Beitzel, missionary of the Sudan Interior Mission, a copy of my booklet, "What Must I Do to Be Saved?" as it is now translated and printed in the Hausa language. Here is Brother Beitzel's letter:

"Dear Dr. Rice:

"At long last I've gotten from the printers the first of the 10,000 booklets, 'WHAT MUST I DO TO BE SAVED?' These have been promised to me since last November. I'm very sorry about this delay but wrote them at least three times to hurry them.

"Some 12 evangelists and I will get right on the job of distribution together with our evangelistic program. Our S.I.M. Bookshops and Colporters will use them too and there will be a wide as well as wise distribution I am sure.

"Thanks again to you and the SWORD friends who have made this possible. Now we need your prayers as well.

"I am enclosing a copy of it in the Hausa language spoken by some 20 million people in West Central Africa.

"In Him,"

(Signed) C. F. Beitzel

Below is pictured the 32-page pamphlet, "What Must I Do to Be Saved?" by Editor John R. Rice

MI ZAN YI IN TSIRA?



By Dr. JOHN R. RICE, WHEATON, ILL., U.S.A.
(Translated by Rev. C. F. Beitzel)

"What . . ." in Hausa Language

as translated and printed in the Hausa language in West Africa. Readers of THE SWORD of the LORD provided 10,000 copies.

Prayers and Gifts Needed for SWORD Free Literature Fund

We have an insistent demand to furnish free copies of the booklet, "What Must I Do to Be Saved?" in some twenty-two or more languages around the world. God has blessed this booklet with thousands of conversions which are being followed up by missionaries. In each case, the pamphlet is made available for distribution by sound evangelical missionaries from many denominations.

We earnestly plead for your prayers for this work of the Free Literature Fund. Thousands of dollars more are needed right away. Will you help? Write SWORD of the LORD, 214 West Wesley, Wheaton, Illinois. Designate gifts for the Free Literature Fund.

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."—Amos 4:12.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

Amos the prophet was God's thunder over Israel. His eyes and lips threw fire. The rich blanched as he excoriated them for "selling the poor for a pair of shoes"—for filling their hewn-stone houses with the spoil of robbery. "Hypocrites were in a funk before the altars" as he shouted, "I despise your feasts"—"at a time when the soul of religion had fled, when the outside of the cup was polished gold and the inside tarnished and foul."

Amos said—by the Holy Spirit: "Prepare to meet thy God."

Matthew the publican was a despised tax collector for the Ro-

mans. He was mastered by money until he was mastered by the Master. Though he was rich, he was wretched—because the Romans despised him and the Jewish people hated him. He was a thief before he became an apostle. By the Holy Spirit he said, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

I. Inevitable Necessity

Some years ago a Grand Trunk Line railroad, knowing the danger that ever threatened the death that was inevitable when the massive juggernauts of steel and steam called trains came into collision with public or private vehicles at railroad crossings, offered a prize of twenty-five hundred dollars to the person who would suggest the three best words to be used as warning words at railroad crossings. The person wise enough and fortunate enough to win the twenty-five hundred dollars offered these three words

which you have often seen: "Stop; Look; Listen."

But these words, though they cost \$833.33 per word, avail nothing for the safety of those crossing railroads unless they are heeded—unless people stop, unless they look, unless they listen. Destroyed
(Continued on page 7)



Dr. Robert G. Lee

The Southern Baptist Fellowship Formed

By Editor John R. Rice

Over 100 ministers of the Southern Baptist Convention, of the World Baptist Association, of the Conservative Baptist group, or pastors of independent Baptist churches on March 20 at Chattanooga organized for fellowship.

Rev. Harold Sightler of Greenville, South Carolina, and Dr. Lee Roberson of the Highland Park Baptist Church, Chattanooga, united in calling a meeting of pastors and Christian workers March 19 and 20 at Highland Park Baptist Church. This editor was invited as guest speaker. It was my joy to speak four times: on Monday night; Tuesday morning to the student body of Tennessee Temple Schobls along with hundreds of visitors; at 1 p.m. to preachers on sermon building; and Tuesday night I gave the closing message.

Another feature of the two-day meeting was the banquet on Tuesday night.

Rev. Harold Sightler spoke at 11 on Tuesday, March 20. He is pastor of the large Tabernacle Baptist Church, Greenville, South Carolina, which has recently been running about 1,000 in Sunday School attendance and is rapidly growing. He felt a need for a drawing together of Baptists in the South, whether in the Southern Baptist Convention, or in other Baptist groups, or in independent Baptist churches, for fellowship and mutual encouragement. He, along with eight or ten other pastors of independent churches in

his area, felt that Dr. Lee Roberson was the man to lead in such a fellowship.

A dinner meeting was called of pastors from eight states. They included Rev. Harold Sightler; Dr. Lee Roberson; Rev. Norman Lemmons of Shelby, North Carolina; Rev. Horace Homesley of Anniston, Alabama; Dr. Ben Johnson, Lubbock, Texas; Rev. Wayne Van Gelderen, Miami, Florida; Rev. Gene Arnold of Roanoke, Virginia; Rev. Herman Minyard, Clarksville, Georgia; Rev. Dolphus Price, Pensacola, Florida. I was present by courtesy of the group. Dr. J. R. Faulkner of Chattanooga was also present. This group was chosen to serve as a committee to adopt recommendations to be brought before the entire body of Baptist pastors gathered for fellowship at the Highland Park Baptist Church.

During the course of the meeting the following recommendations were adopted to be presented to the main body of pastors for acceptance.

First: Upon motion by Rev. Dolphus Price, seconded by Rev. Harold Sightler, it was agreed that
(Continued on page 12)

A FAMOUS CHRISTIAN NOVEL ---

READ IT EVERY WEEK!

A moving story of the coming of the Gospel to the foothills of the Rockies in Western Canada in pioneer days of the 1880's. How miners and lumbermen found Christ; how Christians fought and won over wide-open liquor and gambling in those lawless days. Adventure, love, and salvation!



Ralph Connor, an unconverted artist, is the guest of Leslie Graeme, lumber boss, and stays over for Christmas. He meets the serious young minister, Mr. Craig, who talks him into helping entertain the miners and lumbermen with a Punch-and-Judy show. A big Christmas dinner, the Punch-and-Judy show, and team races keep most of the men out of saloons, but Slavin, the saloonkeeper, sets his traps. Will the Gospel and temperance pledges and Mrs. Mavor's sweet singing hold people away from the saloon?

CHAPTER III.

WATERLOO. OUR FIGHT—HIS VICTORY

The sports were over, and there remained still an hour to be filled in before dinner. It was an hour full of danger to Craig's hopes of victory, for the men were wild with excitement and ready for the most reckless means of "slinging their dust." I could not but admire the skill with which Mr. Craig caught their attention.

"Gentlemen," he called out, "we've forgotten the judge of the great race. Three cheers for Mr. Connor!"

Two of the shantymen picked me up and hoisted me on their shoulders while the cheers were given.

"Announce the Punch and Judy," he entreated me in a low voice. I did so in a little speech, and was forthwith borne aloft, through the street to the booth, followed by the whole crowd, cheering like mad.

The excitement of the crowd caught me, and for an hour I squeaked and worked the wires of the immortal and unhappy family in a manner hitherto unapproached—by me at least. I was glad enough when Graeme came to me to send the men in to dinner. This Mr. Punch did in the most gracious manner, and again with cheers for Punch's master they trooped tumultuously into the tent.

We had only well begun when Baptiste came in quietly but hurriedly and whispered to me:

"M'sieu Craig, he's gone to Slavin's, and would lak you and M'sieu Graeme would follow queek. Sandy he's take one leel drink up at the stable, and he's go mad lak one diable."

I sent him for Graeme, who was presiding at dinner, and set off for Slavin's at a run. There I found Mr. Craig and Nelson holding Sandy, more than half drunk, back from Slavin, who, stripped to the shirt, was coolly waiting with a taunting smile.

"Let me go, Mr. Craig," Sandy was saying. "I am a good Presbyterian. He is a Papist thief and he has my money, and I will have it out of the soul of him."

"Let him go, preacher," sneered Slavin. "I'll cool him off for yez. But ye'd better hold him if yez wants his mug left on to him."

"Let him go!" Keefe was shouting.

"Hands off!" Blaney was echoing.

I pushed my way in.

"What's up?" I cried.

"Mr. Connor," said Sandy solemnly, "it is a gentleman you are, though your name is against you, and I am a good Presbyterian, and I can give you the Commandments and Reasons annexed to them; but yon's a thief, a Papist thief, and I am justified in getting my money out of his soul."

"But," I remonstrated, "you won't get it in this way."

"He has my money," reiterated Sandy.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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"He is a blank liar, and he's afraid to take it up," said Slavin in a low, cool tone.

With a roar Sandy broke away and rushed at him; but, without moving from his track, Slavin met him with a straight left-hander and laid him flat.

"Hooray!" yelled Blaney. "Ireland forever!" and, seizing the iron poker, swung it around his head, crying: "Back, or by the holy Moses I'll kill the first man that interferes wid the game."

"Give it to him!" Keefe said savagely.

Sandy rose slowly, gazing round stupidly.

"He don't know what hit him," laughed Keefe.

This roused the Highlander, and saying, "I'll settle you afterward, Mr. Keefe," he rushed in again at Slavin. Again Slavin met him with his left, staggered him, and before he fell took a step forward and delivered a terrific right-hand blow on his jaw. Poor Sandy went down in a heap amid the yells of Blaney, Keefe, and some others of the gang. I was in despair when in came Baptiste and Graeme.

One look at Sandy, and Baptiste tore off his coat and cap, slammed them on the floor, danced on them, and with a long-drawn "Sap-r-r-rie!" rushed at Slavin. But Graeme caught him by the back of the neck, saying, "Hold on, little man," and turning to Slavin pointed to Sandy, who was reviving under Nelson's care, and said: "What's this for?"

"Ask him," said Slavin insolently. "He knows."

"What is it, Nelson?"

Nelson explained that Sandy, after drinking some at the stable and a glass at the Black Rock Hotel, had come down here with Keefe and the others, had lost his money, and was accusing Slavin of robbing him.

"Did you furnish him with liquor?" said Graeme sternly.

"It is none of your business," replied Slavin with an oath.

"I shall make it my business. It is not the first time my men have lost money in this saloon."

"You lie!" said Slavin with deliberate emphasis.

"Slavin," said Graeme quietly, "it is a pity you said that, because unless you apologize in one minute I shall make you sorry."

"Apologize?" roared Slavin. "Apologize to you?" calling him a vile name.

Graeme grew white and said even more slowly:

"Now you'll have to take it; no apology will do."

He slowly stripped off coat and vest. Mr. Craig interposed, begging Graeme to let the matter pass.

"Surely he is not worth it."

"Mr. Craig," said Graeme with an easy smile, "You don't understand. No man can call me that name and walk around afterward feeling well."

Then, turning to Slavin, he said:

"Now, if you want a minute's rest, I can wait."

Slavin, with a curse, bade him come.

"Blaney," said Graeme sharply, "you get back." Blaney promptly stepped back to Keefe's side. "Nelson, you and Baptiste can see that they stay there." The old man nodded and looked at Craig, who simply said: "Do the best you can."

It was a good fight. Slavin had plenty of pluck, and for a time forced the fighting, Graeme guarding easily and tapping him aggravatingly about the nose and eyes, drawing blood, but not disabling him. Gradually there came a look of fear into Slavin's eyes and the beads stood upon his face. He had met his master.

"Now, Slavin, you're beginning to be sorry, and now I am going to show you what you are made of."

Graeme made one or two lightning passes, struck Slavin one, two, three terrific blows, and laid him quite flat and senseless. Keefe and Blaney both sprang forward, but there was a savage kind of growl.

"Hold, there!" It was old man Nelson looking along a pistol barrel. "You know me, Keefe," he said. "You won't do any murder this time."

Keefe turned green and yellow and staggered back, while Slavin slowly rose to his feet.

"Will you take some more?" said Graeme. "You haven't got much; but mind, I have stopped playing with you. Put up your gun, Nelson. No one will interfere now."

Slavin hesitated, then rushed, but Graeme stepped to meet him, and we saw Slavin's heels in the air as he fell back upon his neck and shoulders and lay still with his toes quivering.

"Bon!" yelled Baptiste. "Bully boy! Dat's de bon stuff. Dat's larn him one good lesson." But immediately he shrieked, "Gar-r-r-rea vous!"

He was too late, for there was a crash of breaking glass, and Graeme fell to the floor with a long deep cut on the side of his head. Keefe had hurled a bottle with all too sure an aim and had fled. I thought he was dead; but we carried him out, and in a few minutes he groaned, opened his eyes, and sunk again into insensibility.

"Where can we take him?" I cried.

"To my shack," said Mr. Craig.

"Is there no place nearer?"

"Yes, Mrs. Mavor's. I shall run on to tell her."

She met us at the door. I had in mind to say some words of apology, but when I looked upon her face I forgot my words, forgot my business at her door, and stood simply looking.

"Come in! Bring him in! Please do not wait," she said, and her voice was sweet and soft and firm.

We laid him in a large room at the back of the shop over which Mrs. Mavor lived. Together we dressed the wound, her firm white fingers skillful as if with long training. Before the dressing was finished I sent Craig off, for the time had come for the magic lantern in the church, and I knew how critical the moment was in our fight.

"Go," I said. "He is coming to and we do not need you."

In a few moments more Graeme revived, and gazing about asked: "What's all this about?" and then, recollecting, "Ah, that brute Keefe!" then seeing my anxious face he said carelessly: "Awful bore, ain't it? Sorry to trouble you, old fellow."

"You be hanged!" I said shortly; for his old sweet smile was playing about his lips, and was almost too much for me. "Mrs. Mavor and I are in command, and you must keep perfectly still."

"Mrs. Mavor?" he said in surprise.

She came forward, with a slight flush on her face.

"I think you know me, Mr. Graeme."

"I have often seen you and wished to know you. I am sorry to bring you this trouble."

"You must not say so," she replied, "but let me do all for you that I can. And now the doctor says you are to lie still."

"The doctor? Oh! you mean Connor. He is hardly there yet. You

(Continued on page 11)

Youth's Corner

Young People's Problems Answered

(This week we have a guest to answer the question—Dr. Philip E. Howard, Jr., Editor of THE SUNDAY SCHOOL TIMES.)

Will a Man Who Obeys God Have Enemies?

Would you kindly give any suggestion how to deal with a pupil's question as follows: How is the statement in Proverbs 16:7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him," to be reconciled with Christ's treatment by His enemies; Joseph's by his brethren; David's by his enemies; Peter's and Paul's by theirs; etc.?

"No prophecy of the Scriptures is of any private interpretation"—that is, should not be interpreted alone, without any reference to or comparison with other parts of Scriptures; and cannot be properly interpreted without the illumination of the Spirit of God (1 Pet. 1:21, John 16:13).

There are three lines of truth that throw light upon the apparent contradiction between the text in Proverbs and the examples the reader has given.

First, there is the dispensational aspect. It is clear that God has not always dealt with men in this present age, or in New Testament times, as He did in the Old Testament. God promised material prosperity to Israelites who obeyed and trusted Him, and many like Abraham, Joseph, and David had great possessions and prestige. But God does not promise the same prosperity to all believers in this dispensation, though He has promised to supply our needs. There are many Old Testament examples of the truth of Proverbs 16:7, showing that God did grant a large measure of peace to those who pleased Him.

Second, the very fact that good men in Old Testament times and Christ and the apostles had bitter and murderous enemies shows that the truth of Proverbs 16:7 is not applicable under all circumstances and at all times. That is, it is not an absolute truth without exception; and since the Scripture itself gives both sides, as the reader has pointed out, there can be no real contradiction, for the Bible is one, consistent Book. Christ Himself said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10:34-36). The Gospel narratives plainly show that wherever He went He caused divisions among the people, some believing in Him and following Him, others rejecting and opposing Him.

Third, even now it is clear that God restrains the wrath of enemies against those who are His witnesses. If He did not, we should not be able to carry on Christian work, for our liberty to do so is certainly not due to the charity and good will of the enemies of the Gospel. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psa. 76:10). Every Christian worker can testify that at times in his life he has been well aware that God has been restraining His enemies, whether they are spiritual or material, and has to some extent forced them "to be at peace with him." When He allows fierce and prolonged opposition, financial loss, or even physical injury it is often for our good, that we may be humbled and learn to depend wholly on Him.

Answered by Dr. Philip E. Howard, Jr., in his book, ANSWERS FOR INQUIRING CHRISTIANS.

THE EDITOR'S Notes

by John R. Rice

Be sure to read, in this issue, the strong sermon by Dr. Robert G. Lee of Bellevue Baptist Church, Memphis, Tennessee, on the theme, "Prepare to Meet Thy God." And be sure to call the attention of unsaved neighbors and relatives and friends to this article. May God use it to save many souls.

In February it was my joy and privilege to be the guest of Dr. Lee at the Hotel Sherman, Chicago, along with Dr. Jacob Gartenhaus, our mutual friend. I asked Dr. Lee for another sermon or two, and he kindly agreed to try to prepare at least one. But he called my attention to this sermon, "Prepare to Meet Thy God," which had never been published in THE SWORD OF THE LORD. The book containing it is now out of print, and so Dr. Lee and I both felt that it would be a blessed thing to get the sermon into the approximately 123,000 homes now receiving THE SWORD OF THE LORD. Read the sermon and urge others to read it, and pray that God will use it. And our earnest thanks to Dr. Lee.

A Visit With Dr. and Mrs. Billy Graham

When Dr. Billy Graham returned from his round-the-world trip, I met him in Chicago at a news conference and there he asked Mrs. Rice and me to visit him and Mrs. Graham at their Montreat, North Carolina, home. Then when he knew I would speak at the Annual Bible Conference at Bob Jones University, he asked me to come by for a day and bring Mrs. Rice. Later a long distance telephone call pressed the invitation.

So last Wednesday, April 4, Mrs. Rice and I stopped off at the Asheville-Henderson Airport and were met by Dr. Graham's secretary, the lovable Jim Moore, and driven to Montreat. There, high on a mountain overlooking the large Southern Presbyterian camp ground conference area, Montreat College, etc., Dr. Graham and Mrs. Graham have built their new home.

We enjoyed the fellowship very much, seeing the new home built of logs in the Early American

style, and largely from the donations of friends. We had a good time with dinner and a prayer time in Billy's study. We enjoyed the children, the Great Pyrenees dog, Belshazzar; the five fireplaces; the simple furnishings, and much talk about the things of the Lord.

CBS men were deep in preparation for the Friday night telecast of Edward R. Murrow's "Person to Person," fifteen minutes of which was to feature Dr. and Mrs. Billy Graham in their own home. Three Columbia Broadcasting Company men were there; eighteen men were to be expected for Friday. (Thousands of dollars were being spent to connect up this remote mountain home with the coaxial cable so the interview in the Billy Graham home could be telecast over the nation). So Mrs. Rice and I were put for the night in the Montreat Inn, and then we went back for coffee and fellowship Thursday morning.

Cliff Barrows, song leader extraordinary of the Billy Graham campaigns, came over to help complete a nation-wide radio broadcast prepared for Sunday, and he drove us to Greenville in time to arrive at Bob Jones University alumni luncheon at one o'clock.

Thank you, Billy and Ruth, for your kindness. Mrs. Rice and I had a wonderful time of fellowship.

Bible Conference at the World's Most Unusual University

It was a joy, as always to step into the dynamic, spiritual, and happy atmosphere at Bob Jones University, where it was my very great privilege to be a speaker in the Annual Bible Conference. Dr. T. Roland Phillips, pastor of the Arlington Presbyterian Church, Baltimore, and long a greatly respected judge of the Sword Book Club, was one of the speakers, and I heard him with real blessing. Another speaker I heard was Dr. William Culbertson, president of Moody Bible Institute. We had blessed fellowship together. He is a solid, spiritual Bible teacher, a noble man of God doing a great work at Moody Bible Institute. Of course we were blessed also by the words of Dr. Bob Jones, Sr., and delighted in the fellowship and strong spiritual leadership of Dr. Bob Jones, Jr., who had just returned from a five weeks' tour of the Near East.

Again we thank God for the integrity, the remarkable cultural

SOUTHERN BAPTIST PASTOR WRITES

Accuses the Editor of Being Unfair and Misleading
People in Saying that Southern Baptists Gave Only
\$1.17 Per Capita Per Year to Foreign
Missions. Editor Answers

By Editor John R. Rice

We want SWORD OF THE LORD readers to share a letter written by an old friend. Brother G. E. Caskey is pastor of the First Southern Baptist Church at Winfield, Kansas. He is a Southern Baptist and, as I understand it, believes that his people ought to give all the tithes through the local church treasury and that a certain part of this money should be sent to the Southern Baptist Co-operative Program, undesignated, that is, to be distributed only as the Convention agrees. As I understand his position, he does not think a member of his church should consider giving any part of his tithe outside the local church, no matter what the need and no matter what the impression. And he believes that people should give undesignated funds to the Co-operative Program, although he knows, I take it, about some modernism in institutions supported by the Co-operative Program of Southern Baptists.

Since similar questions come up in many denominations, we believe that good Christians of all denominations will be interested in the letter from our good friend, Brother Caskey, and in the editor's answer.

Brother Caskey Explains How He Thinks the "Sword" Articles Are Unfair

March 17, 1956

"Dear Brother Rice:

"I feel, with all love in my heart for you and your work for Him, that I should write you this letter. I have never written you

atmosphere, the strong leadership training, the godly discipline, the Christian philosophy of Bob Jones University. What a pity that other Christian schools do not always have such faithfulness to the truth, such courageous discipline, such strong leadership training.

Students are there from nearly all over the world, including about thirty foreign countries. How lively, how eager, how idealistic are those young people! They have flags flying and trumpets blowing, these noble young men and women, most of them training for Christian work, at Bob Jones University. And what a safe, good place for young people to get an education!

We saw souls saved, Christians revived, and saw hundreds make holy vows to God, for which we are grateful.

The Greatest Letter Month Ever

April was Letter Month, and we feel that we had the finest response we have ever had. Oh, how our hearts burned within us as we read letters from preachers and missionaries around the world who are blessed by THE SWORD. These letters came from Methodists, Baptists, Presbyterians and from people in nearly every denomination. They came also from young people, from mothers, from farmers, from laboring men, and from strong men of leadership in their communities and in the nation. We got many subscriptions and we are grateful.

The influence of THE SWORD OF THE LORD is growing. Week after week we are printing between 121,000 and 125,000 copies of THE SWORD. Please pray with us that God will give grace and power. Only the power of God can make THE SWORD OF THE LORD what it ought to be. How we do need your prayers and your help!

Beware of "Gospel Treasure Hunt"

I have seen recently an appeal for Christians to take part in a "Gospel Treasure Hunt." People are asked to answer a few simple questions, enclose \$2.00 to receive cash prizes. This business seems to us a shameful racket. The so-called "Foundation for Divine Meditation, Inc.," at Santa Ysabel, California, is evidently a confidence racket to take money from ignorant people. We suggest that if you receive letters or entry blanks from this group, you see your federal district attorney or write the post office department.

others you seem to be against. I believe that it is possible for me to be pastor of a church that preaches the Gospel, has an active God-centered, Christ-glorifying program, led by the Spirit, and give to the Co-operative Program and do a great job in missions. I could also recommend THE SWORD to all our families, which I would like to do, but please tell me if you can how I could keep from having constant griping and distrust and unrest and 'yaking,' if I tell folk that we are giving through the mission program of our church and then you come along and tell them it is all wrong.

"Again, I say, there are some things about the Co-operative Program that I would like to see changed, but you are not being fair when you continually mislead folk on this one thing.

"This letter will probably never be seen where it would do some good, and I'm sure will not change you one bit, but it is off my heart. I still love you and your work, and may God bless you with souls."

Yours in Christ,
(Signed) G. E. Caskey

"P.S. God is certainly blessing our church with souls saved nearly every Sunday. We've had nearly 100 saved in past year. Over 200 in Sunday School May 4. Greatest year in church's history."

The Editor Tries to Give the Facts in Christian Love

We believe that it is hard for people who have some bias in favor of their denominational leadership to see all the facts in the case without very careful repetition. Hence we quote here the editor's letter to Brother Caskey.

You will note by the postscript to Brother Caskey's letter that souls are being saved and God is blessing his church. We are glad of that. We do not accuse him nor bemean him. But since we feel he is very badly mistaken in his charges, we give the editor's answer to him here in full.

March 23, 1956

Dr. G. E. Caskey
First Southern Baptist Church
1304 Millington
Box 524
Winfield, Kansas

Dear Brother Caskey:

I am glad that you wrote me very frankly. I have counted you my good friend for years, and a friend of The Sword of the Lord. I would listen very carefully to anything you have to say, and I feel sure that you love the Lord and believe the Bible and want to do right.

These things make it all the more proper and necessary for (Continued on page 5)

Every New Convert Should HAVE THIS BOOK!

When a Christian Sins

by Evangelist John R. Rice, D.D., Litt.D.

REVIEW FROM A MAGAZINE:

Here is a book for Christians to read and pray about . . . Young converts should read this book in order that they may understand the battle against sin.

—The Glorious Word

LETTER FROM A NEW CONVERT:

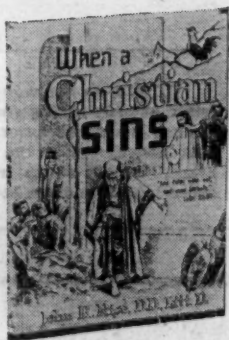
Dear Sirs:

WHEN A CHRISTIAN SINS is a book that should be given to every new member of a church. I was saved 3 years ago after considering myself a Christian since childhood, having been reared in a Christian home. But I know now the joy of Christ as my personal Saviour.

This book has cleared up so many confused ideas of sin that I came across in the New Testament which seemed to contradict each other. Thanks for including this enlightening gem as a book of the month. Only wish I were able to afford all the wonderful books you offer.

Thank God there are book clubs like yours that give people a message of the gospel, instead of filthy trash to degrade the minds and souls of people . . .

(Mrs.) -----, Cecil, Ohio



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5. The Way to Forgiveness and Cleansing
6. Living a Life of Victory Over Sin

Dr. Bob Jones SAYS:



I quote from a very interesting letter received recently from an alumnus of Bob Jones University who is doing special study in Paris before leaving for missionary work in French West Africa. This Christian young man says: "I find that the practical Christian philosophy and the emphasis on soul winning I received at Bob Jones University have been a real benefit in my own personal life and testimony. When under the stress of language study and sometimes the discouragement that goes with it, I remember your saying, 'Finish the job.' There are wonderful opportunities for witnessing here at the school, as there are students from nearly every nation in the world."

It is hard to realize that Bob Jones University, that will soon be closing its twenty-ninth year, has been able under God to send witnesses for the Lord Jesus

Christ practically to the ends of the earth. We have evangelists, pastors, teachers, businessmen, businesswomen, and people in all other walks of life who have been trained here and who know the Lord Jesus Christ and who know they are responsible as Christians to win as many souls as possible and to do it in the shortest time possible. You folks who have prayed for us and who have put students in contact with Bob Jones University and who have invested your money in the institution all have a part in the world-wide influence of this school that we founded, and if we know our hearts, founded for the glory of God. Please keep praying for us, and please keep on co-operating in every other way.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

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By the Editor

We offer here what we believe is the best selection of choice Christian books for young people ever published in modern times, all in library hard binding. Here, we believe, is the most value for the money, the strongest Christian impact on young people, the best introduction to good Christian literature ever assembled in a few volumes in modern times.

For example, in this "Classic Young People's Christian Library" we have three of the most famous and most helpful biographies — *Hudson Taylor's Spiritual Secret*, *George Mueller of Bristol*, and *Borden of Yale*. Hudson Taylor was led of God by faith to start the greatest missionary venture of modern times. George Mueller, without ever taking an offering or asking for a penny of money from anybody, prayed down more than 7 million dollars to take care of thousands of orphan children regularly, send missionaries, print literature. Borden of Yale gave up a life of wealth and luxury to be a poor missionary, and died young. His life has an amazing impact on young people.

Here, too, are the two greatest Christian novels ever written—*Ben Hur* by General Lew Wallace, a story of the time of Christ, and *In His Steps* by Charles M. Sheldon, of which it is said that more than 30 million copies have been printed! Here we have Evangelist Billy Graham's famous book, *Peace With God*. We have Dr. Harry

Rimmer's exposure of the folly of evolution. Here is the wonderful Christian adventure story of *Black Rock* and *The Christian's Secret of a Happy Life*. Here one is introduced to the new and thrilling *Jungle Doctor* Series, to the famous books by Grace Livingston Hill, and to R. A. Torrey's marvelous writings through the book, *How to Obtain Fullness of Power*.

Here we have that moving little book, *Angel Unaware*, by the famous movie star, Dale Evans Rogers. It is devotedly Christian; it tells the heart-break of a mother of a little handicapped child, how two-year-old Robin reported to the Lord when she got back to Heaven about her two years with Roy Rogers and Dale Evans. Over a half million copies have been published.

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STRANGER IN THE MARSH by Craig Massey, price, \$1.50.

PROBABLE SONS by Amy Le-Feuvre, \$85.

Any of the **Jungle Doctor Series (\$1.50 each)** by Medical Missionary Paul White as follows:

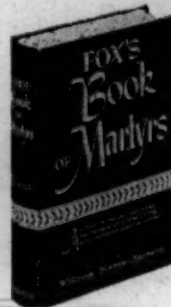
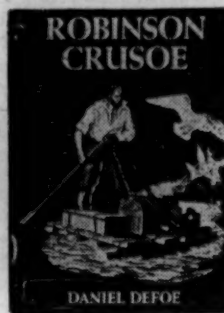


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Editor John R. Rice
214 West Wesley Street,
Wheaton, Illinois

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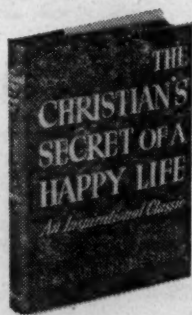
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Christmas Bride
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Coming Through the Rye
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The Obsession of Victoria Gracen
Out of the Storm
Partners
The Patch of Blue
Patricia
The Prodigal Girl
Rainbow Cottage
Re-Creations
The Red Signal
Rose Galbraith
The Search
The Seventh Hour
Silver Wings

Sound of the Trumpet
Spice Box
Strange Proposal
Stranger Within the Gates
Street of the City
The Substitute Guest
Sunrise
Through These Fires
Time of the Singing of Birds
Tomorrow About This Time
The Voice in the Wilderness
Where Two Ways Met
The White Flower
The White Lady
White Orchids
The Witness

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST BOB OUGHTON, P. O. Box 50, Belleville, Illinois, has been blessed of God in meetings which he has conducted lately. In just three days at the Campbell Avenue Baptist Mission in Lynchburg, Virginia, Rev. Charles Newton, pastor, there were 12 conversions, one of them an old man 81 years of age. At the Youth for Christ rally in St. Louis, Missouri, some 400 came forward on the invitation for soul winning and 6 for salvation. In visiting Bible Clubs in high schools in the East St. Louis area, along with Singer Bill Carle, there were 7 conversions and several consecrations. While in that area Evangelist Oughton spent a week in the Overland Church of the Nazarene. There was much confession of sin, weeping over sinners and straightening out of Christian lives. Among the blessings were 25 conversions among boys and girls when he spoke at the Sunday School hour on the last Sunday of the meeting. Evangelist Oughton is a faithful, Spirit-filled evangelist. He has open time in June and July and interested pastors may contact him directly.

Rev. Edwin J. Merriman, pastor of the Patterson Avenue Baptist Church, Comanche, Oklahoma, reports a wonderful revival with Sword of the Lord **EVANGELIST J. OSCAR WELLS**. During the 14 days there were 22 conversions, half of which had been baptized before the meeting closed, two additions by letter, 4 who surrendered for special service and 30 rededications.

EVANGELIST PETER RUCKMAN, Bay Minette, Alabama, was with the Ocean City Baptist Church near Fort Walton Beach, Florida, for 15 days recently. The pastor, Rev. J. M. Quigley, reports there were 43 professions of faith at the church and many more in the Junior and Senior High School assemblies at the Air Force Base nearby. There were 19 additions by letter or statement, 7 surrendering for full-time Christian service, and a number of rededications as families and individuals got right with God.

EVANGELIST FRANK HARPPELL, 925 Main Street, Reading, Massachusetts, led the Bucks Harbor Baptist Church of Maine in a two weeks Crusade for Christ which saw 14 conversions and 7 reclamations. Rev. John A. Swetnam reported the meeting and was enthusiastic about the ministry of the evangelist and his musical wife.

Rev. R. J. Simpson, pastor of the Oaklawn Baptist Church of Texarkana, Texas, reports a blessed seven-day revival with **EVANGELIST FREDDIE GAGE**, Box 74, Baylor University Station, Waco, Texas, and singer Jimmy Snellen. During that time there were 30 professions of faith in Christ, 6 additions by letter, 89 rededications, and 62 who pledged to visit in the church's visitation program every week.

EVANGELIST JACK WHITE, Box 106, Joshua, Texas, has asked us to announce that he is entering the field of full-time evangelism and is available for meetings as God leads.

He went to Howard Payne college and majored in Bible where he was elected president of the student body. Since then he has served two pastorates, and his second a mission in Midland, Texas, where he saw 125 people accepting Christ in the eight months he was there. Those interested in contacting this young evangelist for a revival crusade may contact him at the above address.

Rev. E. J. Ickes, pastor of the Laurel Hill Gospel Tabernacle of Jennerstown, Pennsylvania, reports a good meeting with the **HAL**

WEBB evangelistic team, 508 Buse Street, Ridley Park, Pennsylvania. There were 35 conversions and about 20 rededications.

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S. W., Atlanta, Georgia, led the Midland Park Baptist Church of Charleston, South Carolina, in a revival recently. The pastor, Rev. Charles H. Betty, reports that during the eight days there were 56 professions of faith, 7 additions to the church by letter, and 53 rededications. Attendance was the best in the history of the church and an all time high was reached in Sunday School on the closing Sunday. Jess Staton of Tennessee Temple Schools, Chattanooga, led the singing.

REV. BENNEY BATES, who for the past three years has served as pastor of the First Southern Baptist Church at Pasadena, California, has announced that he is returning to the field of full-time evangelism. No stranger to the evangelistic ministry, Bro. Bates spent 5 years previously in this field and many Christian leaders across America have endorsed his fruitful and dynamic ministry.

The young evangelist reports that over 600 people walked the aisle for salvation and membership at the church he recently resigned during his 3-year pastorate there. In addition, many surrendered their lives for full-time Christian service. He feels the experience in the church has given him a much better understanding of the pastor's problems and the church's needs.

Dr. Bates may be contacted for open dates at his home address, (Continued on page 12)

Preachers' Count

When figures are given to show the attendance at certain meetings, one sometimes hears the question asked, half humorously, "Is that preachers' count?" Is this mere humor, an innocent question, or libel? It is to be feared that the implied criticism is based on experience, for unfortunately some ministers and evangelists are inclined to exaggerate their estimates of audiences. (But they are not the only offenders, for promoters of political and business conventions probably do the same thing.) Of course, a man may make a mistake or two in calculating the size of audiences, and anyone will forgive him for that. But if he habitually puts the figures too high, this is exaggeration—to use the most charitable term; and since there is some ground for the term "preachers' count," then ministers and evangelists should be extra careful in order to remove the reason for it and take away the reproach. As one of his credentials, the Apostle Paul gave the following: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. 4:2). To the Ephesians he wrote: "But speaking the truth in love . . . Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Eph. 4:15, 25). He also commanded: "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). It may take some time to remove this criticism of the mathematical integrity of ministers and evangelists, but it is well worth doing in the interest of truth and righteousness, and for the sake of the testimony of the Gospel.

(Reprinted from The Sunday School Times)

Prominent Japanese Preacher Available

Evangelist Tom Landers, a sound, scriptural and godly evangelist, gives us the following news note:

"Dear Dr. Rice:

"Jitsuma Hiramatsu, Vice-President of Japan for Christ and Japanese correspondent for our March Against Time Crusade is coming to America in June for an eight-month tour.

"His purpose is to burden American Christians to pray for revival in Japan. He is a powerful preacher. God has used him to preach to thousands in large auditoriums and stadiums in Japan with phenomenal results. He recently sang in Graham's meeting in Osaka.

"I believe that his coming will be of interest to readers of THE SWORD OF THE LORD who would like to have him in their church for one service or several. There is no obligation except a free will offering to help defray his expenses. He will furnish the advertising materials.

"If you can help us get this before interested pastors, they may arrange to have him in their church between June, 1956, and April, 1957, by writing our office:

Evangelist Tom Landers
March Against Time Crusade
Box 6111 Sem. Station
Fort Worth, Texas"

Southern Baptist Pastor Writes

(Continued from page 3)

me to answer your complaint carefully and in brotherly fashion, and to show you where you are wrong. If you have misunderstood the stand of THE SWORD OF THE LORD and the facts which we have published, then doubtless many, many others who want to do right have misunderstood the facts and the stand of THE SWORD OF THE LORD also. And the matter ought to be made clear.

In fairness to you, and to everybody who feels as you do, I am printing your letter in full in THE SWORD OF THE LORD. And you will know, and everybody else will know, that I have no ax to grind, I want the truth to be fully known, and I want to do only good.

However, there are very serious misunderstandings and misinterpretations in your letter. And you are such a good, honest man, that you will see them, I am sure, when I call them to your attention and give you the evidence which you seem to have missed.

1. You say, "I think you are the one that is being a bit 'unfair.'" Again you say, "For some time now, you have been especially sarcastic, derogatory, misleading and, I feel, more than 'unfair' in your talking about the SOUTHERN BAPTIST 'Co-operative Program.'"

Again you say, "When you say, 'Each individual church member sends only \$1.17 in a whole year to foreign missions,' then you are making a misstatement."

Is the Editor Unfair?

I. Your particular complaint is that I am unfair in saying that the average individual church member among Southern Baptists sends only \$1.17 in a whole year to foreign missions. However, I want to show you that my statement was not unfair.

1. First of all, the figures I gave were not my own figures but official Southern Baptist figures. In the 1955 *Southern Baptist Handbook*, pages 98 and 99, we have a carefully prepared report of "Per Member Contributions From Living Donors," for fifty-four denominations in the United States and Canada! Remember that the Southern Baptist Sunday School Board publishes this handbook for distribution to Southern Baptists. There is nothing secret about it. It is official, and we have every right to suppose it is accurate. In this list the "per member contributions from living donors" of Southern Convention Baptists, as given in line six, is, for total benevolences, \$6.14; for congregational expenses, \$29.22; total contributions (per member, they say), \$35.36; and for foreign missions, \$1.17. This *Southern Baptist Handbook* gives fully all the denominational money raised among Southern Baptists, the congregational expense money raised among Southern Baptists, and the actual amount going to foreign missions. It is officially figured out. I did not manipulate the figures. I simply take exactly what is published there for the whole world to see. The "per member contributions from living donors" of Southern Baptists, for foreign missions as reported in the 1955 *Southern Baptist Handbook* was \$1.17 each. Now it is certainly wrong to accuse me of being unfair for using

official Southern Baptist figures. If you think the figures are unfair, you should accuse Southern Baptist officials of being unfair. They are not my figures. I did none of the addition, subtraction, division, or multiplying. I did not estimate them. No one has a right to say that I am unfair in quoting Southern Baptist figures exactly as they are given officially, and for the same purposes as they give them.

2. But those figures, given by the *Southern Baptist Handbook* are not unfair as I used them, comparing Southern Baptist giving with other denominations' giving, for the giving of other denominations is figured exactly on

Preachers Preach!

It is surprising how stoutly and stubbornly the churches insist upon preachers knowing how to preach. They will forgive almost anything else, but they will not forgive inability to preach.

They have a wholesome reverence for learning, but they would rather have a man with no diploma who can preach than a man with two diplomas who cannot preach.

They believe in experience, and acknowledge its value; but they would rather have a man with no experience who can preach than a man with years of experience who has lost the gift of presenting truth in ways which lift and strengthen.

In all this, the churches may be stiffnecked and unreasonable, but it is a frame of mind which is not likely to be changed.

Men and women judge Christianity largely from sermons. If you make your sermons dull, then religion seems dull also. Let the preacher clothe in fitting form the heavenly message entrusted to his lips!—Charles E. Jefferson.

the same basis. For instance, Seventh Day Adventists gave \$32.94 per member for foreign missions, as reported in the *Southern Baptist Handbook*. Of course some members of the church were dependent and had no income, and probably gave little or nothing to foreign missions. But the average gift of Seventh Day Adventists during the year to foreign missions alone was \$32.94, while the average gift of Southern Baptists

(Continued on page 6)

Films to fit the Bill!

*NOTE: Since we must contact companies who produce or distribute films, please allow 3 weeks for bookings.

Documentary

BROKEN FRAGMENTS. Egypt—the pyramids, Valley of the Kings, Karnak and Luxor. Artistic reconstructions and symbolic ruins of ancient splendor. Color and sound. 30 minutes. Free-will offering basis.

TWO NEW FILMS by Bob Pierce—"Of Such is the Kingdom"—25 minutes. Korea comes back. 80,000 Christians meet at Seoul. Harry Holt orphan story. Companion Film—"Billy Sunday: A Memory"—only existing Sunday film. Comparison with Billy Graham. 15 minutes. Free-will offering basis.

Missionary Films

THE LAND TIME FORGOT—Mysterious and fascinating New Guinea. Excellent coverage of this missionary frontier and its primitive people. Color and Sound—36 minutes. Free-will offering basis.

RED TERROR IN MALAYA. Stirring and heart warming presentation of the Communist threat and of the spiritual need of the masses. 30 minutes. Sound and color.

ANGEL IN EBONY

16mm—45 min.—Color
judged best Christian film of 1954
\$20 rental

TAYLOR UNIVERSITY
Upland, Indiana

Gospel Musicals

THE FOUR FLATS—12 minute color film of this popular male quartet. Songs and testimonies. Closing with "Where will you spend Eternity." Rental \$3.00.

Dramatic

THE WAY OUT. A good Gospel message. Awarded outstanding soul-winning film for 1953. 44 minutes. Black and white. Rental: \$13.50.

THE MASTER'S FACE. Dramatic story for all ages. One of the greatest soul-winning films ever released for rental. Black and white, 50 minutes, rental \$15.

Biography

LATEST RELEASE "THE DREYER STORY." A feature film with a real Christian message. A true story of a man's Salvation and deliverance from the disease of alcoholism! Running time, 45 min. Rental, \$17.00. For Sales or Rental—Write **LIVING WORD FILMS**

ZION, ILLINOIS

Miscellaneous

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City

Zone State

Place to be shown

Southern Baptist Pastor Writes

(Continued from page 5)

to missions alone was \$1.17. The Mennonites in the Conference of Evangelical Mennonites gave an average of \$33.56 to foreign missions per member. Some members gave more, some gave less. Some were backslidden and gave none, no doubt. But the average was \$33.56 per member per year, as against \$1.17 for Southern Baptists' giving to foreign missions. Free Methodists gave \$12.77 per member per year for foreign missions alone. The Foursquare Gospel Church members gave \$12.36 per member to foreign missions alone. Nazarenes gave \$9.96 per member to foreign missions alone, compared with the \$1.17 per member given by Southern Baptists. Of course in all these other churches, foreign mission support varied. Some members gave none. Some gave little. Some gave more. But the average per capita gift is recorded in the *Southern Baptist Handbook* for all these fifty-four denominations. And the report is fair, because all the reports for the various denominations are figured on the same basis. And you ought not to say that that is unfair or misleading. If it is unfair or misleading, then the *Southern Baptist Handbook* did it unfairly. But I insist that the report is not unfair because it treats all denominations alike and gives the average per capita gift for foreign missions.

3. I think you are mistaken in calling me unfair because you have not figured very carefully. You say, "We have some churches in our convention that give as much as \$25 and \$30 per capita, yes, and more because they are small churches. They are fairly new churches and they do not have a lot of 'dead wood' on their rolls." I think you forget that we are talking about the average per capita gift for foreign missions, not for all purposes, and not even for denominational causes. Among Southern Baptists approximately 3%, that is, three cents out of every dollar, given in local churches goes to foreign missions, according to the official Southern Baptist report. So in any church that averaged \$25 per member for foreign missions alone, we would expect that they would need to give \$833 per member per year to all causes, or \$16 per Sunday throughout the year. A person (not a family, mind you) who gives \$15 per Sunday would ordinarily give a little less than 25c a week to foreign missions, or \$25 a year. Now what Baptist churches give, on the average, men, women and children, \$15 per member per Sunday, or \$833 per member per year, to all causes? You see, I think you did not figure that carefully, and ought to think that over before you say I am unfair. I gave the average for Southern Baptists in comparison with the average of other denominations. I gave the figures which are officially published by the Southern Baptist Convention, and they are correct. And no one has the right to call me unfair when I quote those figures. The simple fact is that, in missionary giving, the Southern Baptists are far behind most denominations of Christians in America. And I am not being sarcastic. I am not being misleading. I am not being unfair. I am telling the exact truth and telling it in brotherly love. As I understand the word, that is not a "tirade."

II. You indicate that I was unfair in saying that a similar situation exists concerning the Methodist Church and the American Baptist Convention (Northern Baptists). You say, "You make a 'tirade' against one denominational program and then in one short sentence say, 'And a similar thing is true about' so-and-so church." I think a little consideration will show that I was not only fair but very careful in what I said, and true to the facts about these other churches.

1. According to the *Southern Baptist Handbook* of 1955, page 98, in the table which I mentioned before, line two, we are told that the American Baptist Convention gave \$1.19 "Per member contributions from living donors" in the preceding year. \$1.19 is very close to \$1.17.

I mentioned the Methodist

Church as a similar case. In this same *Southern Baptist Handbook*, page 99, line thirty-six, the "per member contributions from living donors" of Methodists for the year is given as \$1.18. I say that the \$1.18, the \$1.19, compare very closely with the \$1.17 per member given by Southern Baptists in a whole year's time to foreign missions.

2. And again, as I understand it, Southern Baptists, American Baptists, and the Methodist Church are very much alike in their plan. They ask that members give to one denominational budget or co-operative program. They prefer that the money be given undesignated and without discrimination. They want the money divided by denominational officials, according to an agreed plan. They do not encourage people to designate gifts to fundamentally sound institutions or missionaries and to withhold support from modernistic missionaries or institutions. The general method is that people who are members of any of these three denominations, Southern Baptists, American Baptists, and Methodists, are taught that they should give undesignated funds through their local churches, to be divided according to a schedule already arranged, so that all the institutions will be cared for, whether they are modernistic or not. And I believe this plan has shown that it does not get money as well as the plan of Seventh Day Adventists who gave thirty times as much to foreign missions, or that of the Nazarenes who gave over six times as much to foreign missions, or that of the Friends, who gave eleven times as much, or the Mennonites who gave thirty times as much to foreign missions. It does not work nearly as well as the free way which the Regular Baptists and Conservative Baptists use. It does not get as much money. So I was only being honest and factual when I compared Southern Baptists, the American Baptists, and Methodists in their manner of giving, and I called attention to the fact that all three of them were at the very bottom of larger denominations in America in their giving per capita per year to foreign missions.

3. Again, my article in *THE SWORD* was fair and honest in comparing Southern Baptists, Northern (American) Baptists, and Methodists in their gifts, because each of these three denominations has some institutions which tend toward modernism. Among Southern Baptists there are some teachers in several of the seminaries and colleges and universities who do not believe in the verbal inspiration of the Bible, who do not believe in the scientific and historical accuracy of the Bible, and say so. There are some who say that belief in the virgin birth of Christ is not essential. At the Southern Baptist Seminary at Louisville, infidels like Nels Ferre, Robert McCracken, George Buttrick, and Emil Brunner have been invited and welcomed as speakers and lecturers. Books by Ferre, Goodspeed, and other modernists are required reading, and are sometimes used as textbooks. Anybody who supports the Southern Baptist Co-operative Program with undesignated gifts helps to pay for some of the false teaching and is supporting modernism.

But a similar situation exists among American Baptists. Colgate-Rochester Divinity School and Andover Newton Theological School, for example, are out-and-out modernistic. Among Methodists also Drew University, Emory University, Garrett Biblical Institute and Boston University have a great deal of modernistic teaching. People who give undesignated gifts to the whole united program of Methodists support these infidel schools and support modernism. So with the same kind of organization and the same effort to ignore modernism which has crept into the schools and program, and to insist that common Christians support the denominational causes without any independent thought or prayer about where the money shall go—these denominations are similar. So it is not surprising that

there is only 1c difference per capita gift annually to foreign missions between Southern Baptists and members of the Methodist Church, and only 1c difference between the per capita gift annually to foreign missions between the Methodists and Northern (American) Baptists. The comparison was an honest comparison and a fitting one, and the more anyone studies the facts, the more they will be convinced that the comparison was justified, I feel sure.

I think the comparison shows that the plan does not work well in any one of the three denominations, and that a better plan is that used by other denominations, because it gives people more freedom to pray and give according to their conscience and the leading of the Lord, and it gets more money for causes that are sound.

Is the Sword Against all Church Programs?

III. You also made what I think is a very serious charge. I think you made it hastily, and you will surely agree that it is not true when you consider the facts. You said, "We all understand that you are anti-church program of any kind, but very much pro-Sword program . . . You appeal for this and you appeal for that, but anything that makes an appeal for others you seem to be against." But you are mistaken, and I beg you to consider the facts which are as follows:

1. I am not "anti-church program of any kind." You have never heard me say a word and you have not read a line in *THE SWORD OF THE LORD* against the program of the Conservative Baptist churches. You have never read in *THE SWORD OF THE LORD* a line against the denominational program of G.A.R.B. churches. You have never heard me say a word against the program of the World Baptist Fellowship, nor against the Bible Baptist Fellowship. You have never heard me say a word against Free Methodists supporting their denominational program nor against Nazarenes supporting their denominational program, nor against Foursquare Gospel church members supporting their denominational program. As far as I know, all these groups have no institutions that deny the Word of God, deny the virgin birth, deny Christ's deity or blood atonement. I do not agree with the Nazarene and Free Methodist and Foursquare Gospel groups in all doctrines, but I have never attacked their denominational programs.

So surely it ought to enter somebody's head that there are some church programs that I think are right and some church programs that I think are wrong and that, on principle, I cannot encourage Christians to support certain kinds of programs which I think are wrong. I am not against all church programs nor against all denominational programs.

And even among Southern Baptists I have continually insisted that there are some good causes that ought to be supported, and that everybody ought to very prayerfully consider where God wants his money to go and to support the causes which he thinks are true to Christ. I have particularly urged Christians among Southern Baptists to support their foreign mission program. My only insistence is that no one should support modernism, and that Christians ought to be allowed to pray and decide where their money should go to causes that would not dishonor God. Every long-time reader of *THE SWORD OF THE LORD* surely knows that that is true.

Further, *THE SWORD OF THE LORD* continually boosts the work of good Christian organizations. We have, in *THE SWORD OF THE LORD*, often pressed upon people to support the work of Bob Jones University, of Tennessee Temple Schools, of Northwestern Schools, of Moody Bible Institute, of Wheaton College, and of the Bible Institute of Los Angeles. I have boosted Faith Seminary near Philadelphia. I have boosted the Evangelical Alliance Mission and have raised many thousands of dollars for their work. I have publicly boosted in *THE SWORD OF THE LORD* fifteen or twenty, other good Christian schools, and about as many summer conferences. And we promote

the welfare of the churches in *THE SWORD OF THE LORD* every week by reporting revival campaigns in the churches, though it costs us money and we get not a cent from it.

I think a little consideration will show that I am not against all church programs and all denominational programs, but only against modernism and false doctrine. I go in April to speak at the state-wide meeting of Conservative Baptists in Colorado. I preached for a week in the annual convention of Minnesota Baptists a few years back. Last year I spoke at a region-wide meeting of Conservative Baptists as a guest. I will preach the commencement sermon this year, God willing, at Nyack, New York, in the principal college and training school of the Christian and Missionary Alliance. These brethren surely do not think that I am "anti-church program of any kind." In *THE SWORD OF THE LORD* we constantly push good missionary programs, good Christian schools, good summer conferences, good radio programs, and do it without any reward in the world except the joy of helping.

A Dictated Program With no Room for Spiritual Freedom Causes Unrest

IV. But, Brother Caskey, you say a very significant thing which reveals how untenable your position is, it seems to me. You say, "I could also recommend *THE SWORD* to all our families, which I would like to do, but, please tell me if you can, how I could keep from having constant griping and distrust and unrest and 'yaking,' if I tell folk that we are giving through the mission program of our church and then you come and tell them it is all wrong."

1. May I suggest that there is something wrong with a church program when it is on a set basis where no one has a right to designate his funds, no one has a right to pray for God's leading as to how he should give, but it is insisted that every member give all his tithes through the local church, and that he give undesignated to a Co-operative Program which includes some modernistic enterprises. If you were just for giving to things that are right, and if *THE SWORD OF THE LORD* is just for giving to things that are right, I do not see how that would cause any trouble in your church. But when you insist that members of your church give money to some things that they know are wrong, like to the support of Southern Baptist Seminary at Louisville, you will have some discontent in the church. You know the modernism is there in Louisville; you insist on your people supporting it. Then you do not want them to "gripe" about it. It seems to me you ought to be able to see what is wrong with that kind of a program. When pastors insist that all the tithes of the people must come through the church treasury from which pastors get their salary, and when pastors insist that the denominational leaders take the place of the Holy Spirit in deciding where the money shall go, then I think you have no right to blame *THE SWORD OF THE LORD* for exposing the modernism in the Southern Baptist Seminary at Louisville, and urging people not to support it.

2. On this matter I preach what the Bible plainly commands in II John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." You ought not to bid God speed to any man who does not stand fast on the doctrine of Christ and His virgin birth, His blood atonement, His resurrection from the dead, His actual deity. And I have no choice but to preach what the Bible plainly teaches here. Once you were for this and for my teaching about it, before you became so concerned about the Southern Baptist Co-operative Program. Now you support this program although you know it includes some modernism, which God forbids you to support, and you call me unfair and misleading

and sarcastic, and you say that I give a "tirade" simply because I ask people to pray before they give their money, and ask pastors to give their people the liberty which is rightfully theirs to give only to causes that glorify Christ. That means that some things in the Co-operative Program of Southern Baptists ought not to be supported, and to support those things is a sin. But you would rather have your people support the Southern Baptist Co-operative Program, including the Southern Baptist Seminary at Louisville, than to take *THE SWORD OF THE LORD* and be fed on the Word of God taught and preached there, which you say you have read for eight years and endorsed!

But if your people do not get *THE SWORD OF THE LORD*, you are still accountable to God if you insist that they bring all their tithes into the treasury from which you get your salary, and if you insist on their supporting the Co-operative Program with undesignated giving, although it includes the support of modernism in some cases. You will give an account to God for that whether your people read *THE SWORD OF THE LORD* or not, and it seems to me that you are going to have to face that. I say these things in love because I know that you are saved and that you love the Lord and believe the Bible.

3. However, I am sure of this: if you go on as you are, it will not be long until you will not care for *THE SWORD OF THE LORD*. You will support the program. That means you will have to take up for it. And then you will soon begin to sneer a little at premillennialists, and at those who fight modernism. Where your treasure is there will your heart be also, and you who put your treasure in the hands of modernists in order to stand well with the denominational leaders will find that your heart will get more and more wrapped up in the denominational program. You will care less and less for the blessed truths of the Bible and for those of us who stand true and make a fight, at great loss and heartache to ourselves.

Now I will publish your letter and my answer so that all who feel as you do can see for themselves that my teaching is reputable and kindly.

Whose Program Is Selfish Now?

V. I think you should compare my attitude and your own, and my attitude and that of denominational leaders. You accuse me of putting on a *SWORD OF THE LORD* program and being anti all the other programs.

1. I understand that you teach that all of God's people in your church ought to put all their tithe into your local church treasury to be dispensed by the church, and that out of this treasury you are to get your salary and the Co-operative Program funds are to be paid. Now what would you think about me if I should insist that all of Christians' tithe ought to be sent to *THE SWORD OF THE LORD* and if I should get my salary from those funds, and say that no one was really tithing who gave money to your church? Wouldn't that be selfish? And wouldn't it be unscriptural? But you see, that is not my position. It seems to me that this is yours. You tell people, as I understand it, that they are to bring all their tithes into your local church treasury from which you get your support, and from which denominational funds are sent. I tell people to pray about the matter and if God tells them to send any money to help us get out *THE SWORD OF THE LORD*, to do so. Otherwise not to do so. Now who do you think is selfish in this matter, you or I?

2. Denominational leaders insist that people give to the Co-operative Program undesignated funds, and that they may distribute it as they, the denominational leaders, in conventions and caucuses have decided is wise. I tell people to pray and ask the dear Lord where to give the Lord's money. Which of these do you think is right?

And now God bless you, dear brother. Let us just be true to Christ and the Bible, and not call other good Christians hard names.

In the Saviour's name, yours,
John R. Rice

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Stars and Sorrow

(Continued from page 1)

breaks; that the God of the stars is the God of the broken heart. Christ is always revealing this of God. As you read the record of Christ's revelation of God to man in the gospel stories, you realize that Christ is at pains to convince men of the greatness of God that they may be awed and that He is also at pains to tell men of the gentleness of God, the Fatherhood of God, the compassion of God, that they may be wooed into surrender and submission. The God whom Christ reveals is all majesty; but He is also all mercy. He is the God of lofty transcendence; but He is also the God of infinite tenderness. He is the God of all comprehensiveness; but He is also the God of all compassion. Hence, any blessing that we may receive from this conjunction of the stars above, and of sorrows of men, will be just an interpretation of Christ's Gospel, and just a further call to men to surrender themselves to Him, which is but love's tribute to the Love which has redeemed and saved them.

Two Truths Which Balance Each Other

There are two dangerous doctrines current in this, and in every age. The first is the doctrine of conceiving God to be so remote, and so apart from men in the perfection of His power and greatness, as to have little, if any, concern with the trifling sorrows and cares of men. The other doctrine is this, and it is accepted by many in our own day—the doctrine of regarding God rather as "one of ourselves"—apart from His perfections, and our imperfections. To a large extent there does

not exist today that fear of God which existed in former generations. We are in danger, on the one hand, of having a God too far off, and, on the other hand, of having a God too nigh to us, a God with whom familiarity has bred in our hearts something that is strangely akin to contempt. We are apt to forget, in all the gladness and gratitude which our hearts feel when He has healed them, that God is the great one, who "tellethe the number of the stars; he calleth them all by their names." The man who falls into the first error, and lives knowing God only as the great Architect of the universe, one who is far away in the starry heavens, is the man who loses the sense of God's care and grace. The man, on the other hand, who forgets the great fact of God's majesty, is apt to lose sight of God's superintending care and guidance, and to be seized with panic when things do not seem to be going, as he thinks, rightly. He forgets that God is over all, blessed forever, and that the one who heals the sorrows of his heart is the God who rules the stars in their courses. An old writer has said with a great deal of truth that God has two thrones—one in the highest Heaven and the other in the lowliest heart; and we need to preserve always the balance of truth which those words express.

Stars and Broken Hearts Have Much in Common

The relationship between stars and broken hearts is not as remote as may be imagined; there is a general likeness between the two. For instance, both stars and broken hearts are the common possession of all men. No one has the monopoly of the heavens. Rich men of the earth may fence in their land, and may refuse to give access to mountain, or glade, to those who are not of their blood and kin, but they cannot shut out from men the beauty of the heavens. The poorest beggar on the face of the earth can gaze up into the sky. Yes, stars and broken hearts are the common possessions of all men, from the prince in his palace, to the peasant in his cottage. There is not a single man who is exempt from the ordinary law of sorrow, and the ordinary workings of human experience. We all know what it is at times to be crushed, wounded, and broken.

Both stars and heartbreaks cause men to realize their own insignificance and helplessness. You have sat, it may be, on the deck of

Ankle Deep

Rev. T. DeWitt Talmage, D. D.

"Launch out into the deep"—Luke 5:4.

There is no book in the world that demands so much of our attention as the Bible. Yet nine-tenths of Christian men get no more than ankle deep. They think it is a good sign not to venture too far. They never ask *how* or *why*; and if they see some Christians becoming inquisitive about the deep things of God, they say: "Be careful; you had better not go out so far from shore."

My answer is: The farther you go from shore the better, if you have the right kind of ship. If you have mere worldly philosophy for the hulk, and pride for a sail, and self-conceit for the helm, the first squall will destroy you. But if you take the Bible for your craft, the farther you go the better; and, after you have gone ten thousand furlongs, Christ will still command: "Launch out into the deep."

Ask some question, as "Who is God?" and go on for ten years asking it. Ask it at the gate of every parable; amidst the excitement of every miracle; by the solitariness of every patriarchal threshing-floor; amidst the white faces of Sennacherib's slain turned up into the moonlight; amidst the flying chariots of the Golden City.

Ask *Who Jesus Is*, and keep on asking it of every Bible lily, of every raven, of every star, of every crazed brain cured, of every blind man come to sunlight, of every coin in a fish's mouth, of every loaf that got to be five loaves, of every wrathful sea pacified, of every pulseless arm stretched forth in gratulation; ask it of His mother, of Augustus, of Herod, of the Syrophenician woman, of the damsel that woke up from the death-sleep; of Joseph, who had Him buried; of the angel, posted as sentinel at His tomb; of the dumb earth that shook and groaned and thundered when He died.

a great liner, or you have stood upon some country plain where the smoke of the city does not obscure the stars, and you have looked up into the heavens, and you have said in your heart:

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

There is nothing that makes a man feel so powerless and so helpless as the sight of God's vast starry worlds. And the heartbreaks of life are similar; too, in their effect upon men. We stand helpless before some great sorrow, and we feel how powerless we are to reach out to meet the needs of men; we realize how truly dependent upon God we are for all things. Many of the stars that God "tells" are hidden from our gaze; and many of the causes of human heartbreaks are also hidden: we know them not; hence the difficulty of dealing with them, either in ourselves, or in others. The tasks of counting the stars, and of healing the broken hearts of men are alike impossible to human power. We can no more heal our own wounds, or the wounds of others, than we can tell the number of the starry worlds in the firmament. It is only the power of God that can do that. Both stars and heartbreaks find their common denominator in their dependence upon the great God of mercy and of might.

Only the God of the Stars Can Heal a Broken Heart

These facts lead us on to a still clearer, and more necessary understanding of this truth, and which can be expressed in one sentence and will serve to bring this truth more closely home to our hearts. It is this: *It takes the God of the stars to heal the broken hearts of men.* There is no greater folly in life than to make light, either cynically or in bravado, of our hearts' needs. The fact is that our needs are the greatest things about us. Our needs are far greater than our possessions or our desires. For it is the need of our hearts which attests our immortality, because we know that we need that which stretches out into the Beyond. Why, it is the

"Prepare to Meet Thy God"

(Continued from page 1)

vehicles, mangled bodies, blood spattered along the right of way, the wails of those whose loved ones went to death in the wreck—all testify to the truth of this statement. What avails the word "stop" if people will not stop? What protection does the word "look" afford if people will not look? What warning does the word "listen" give if people will not listen?

A thousand bottles of medicine have no efficacy for healing your body unless the medicine is taken. An apothecary's shop holds not enough medicine to kill a single germ or to ease a single pain unless the medicine is taken. A man can die of starvation at a banquet table loaded with meats and fruits unless he eats. Uneaten food is impotent—and as worthless as painted food. A man can freeze in a blizzard although he owns a hundred fur coats unless he wears the clothes, for no warmth can come from clothes unworn. A man can die of thirst in the midst of a thousand gushing fountains of pure water unless he drinks, for water not swallowed is as worthless as photographed water. A lifeboat will save no man from drowning if he will not get into the lifeboat. In the days of Moses and Joshua a man had to enter the cities of refuge or they were worthless. A fish can die near an ocean of water if it does not get into the water. If he does not breathe a man can die of suffocation in a valley filled with air.

The Cross will be your condemnation unless you flee to the Cross. Jesus is the Way—the only Way. In the economy of redemp-

tion Christ is all and in all. He is our only Advocate and Mediator. "No man cometh unto the Father, but by me." "There is none other name given under heaven among men, whereby we must be saved." You must meet God. All must. Rich. Poor. Wise. Ignorant. All. You can avoid worship services—you cannot avoid God. You can dodge the preacher—you cannot dodge God. You can deceive men and yourself—you cannot deceive God. You can laugh at God now—and God will laugh at your calamity and mock when your fear cometh.

"I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."—Prov. 1:26-28.

You can deny that there is a Hell—and you will have all eternity in Hell in which to regret the folly of such unbelief. You can ridicule spiritual religion until it has no place in your life. You cannot ridicule God so that He has no last word to say.

Note the—

II. Simplicity of These Words

"Prepare." Simply plain that word.

"Be Ready." Plainly simple those two words.

This text is no mystery to anybody. It is no enigma. It is no translation of some foreign language. It is no problem in mathematics.

(Continued on page 8)

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"Prepare to Meet Thy God"

(Continued from page 7)

matics. It is not something deducible by logic. It is no crossword puzzle—no reading of ancient sign language. It is no deciphering of hieroglyphics—no elimination of some technicality. It is no darkening of counsel by words without knowledge. It is no question before which one stands baffled. It is no profundity beyond our mental reach. It is no signboard one cannot read. It is no geometrical theorem. All know what it means.

It is not like Dr. Johnson's definition of the term "network": "Anything reticulated or decussated with interstices at equal distances between the intersections."

Men cannot escape by pleading ignorance. "As many as have sinned without law shall also perish without law" (Rom. 2:12). The law of this text is very simple. Any lawyer will tell you that—

- (1) Words of law are to be understood in their ordinary sense.
- (2) Where law is uncertain there is no law.
- (3) A law when it expresses one thing excludes everything else.

Yes, this text is so plain. What it means is as clearly seen as a path of tar across a field of snow—its meaning is as easily understandable as starlight in the sky is seeable on a clear night.

Yet, though these words are plain and simple, they are seemingly misunderstood. People prepare for everything and are ready for everything except death and to meet God—except getting ready to be ready for the coming of the Son of Man. They get ready to marry. They get ready to go into business. They get ready for college. They get ready for vacation trips. They get ready for athletic contests. They get ready for political elections. They get ready to have a "nest egg" for the rainy day of old age. They get ready for everything except the most important thing on earth—the most important thing in time and in eternity, in life and in death.

III. The Christian and the Sinner and the Saved and the Unsaved Meet God

(1) For the Christian to meet God is thrillingly joyful and joyfully thrilling—like coming from the region of mournful monotones of jangling inharmony into the realm of the sweetest concord of sounds, like coming from the dungeons rimmed with grinning skulls to a garden where radiant lilies bloom, like coming from the mad whirlings of a wild maelstrom to the calm of a peaceful harbor. It is a blessed, encouraging, sweet experience—like coming out of dread darkness into welcome light, out of sore bondage into glorious liberty, out of long sieges of sickness into eternal health, out of "the fear and dread of the tomb into the light and joy of God's home," out of the shame of the stocks to the glory of the throne, out of the horrors of inquisition torture racks to the soft caress of loving hands, out of the slime of the sewer to the serenity of the Spirit-lit sanctuary. To meet God "with lamps all trimmed and burning bright," with the garments "washed white in the blood of the Lamb" is like the blessedness of the hunter home from the hills, the sailor home from stormy seas, the soldier home from hard warfare. For the unsaved man to meet Christ unprepared is far more terrible than it was for the Czar of Russia when the Soviet guard opened the door of his palace bedroom at five o'clock one morning and said, "You are to die in two hours"—yes, more terrible by far than the hour when, as ruler of the Russians, he received Russian bullets in his breast. But for the saved man to meet Christ is more delightful and more blessed than it was for Bonivard when the Swiss soldiers entered the dungeon where he had been chained to a pillar for six years and said "Bonivard, you are free."

(2) For the unsaved to meet God is a terrible time—a horror-filled hour when men and women would "say to the mountains, Fall

on us . . . and to the hills, Cover us" (Luke 23:30). What a solemn thing for the unsaved to meet God unprepared—to have no refuge when judgment thunders boom and judgment lightnings flash and judgment verdicts are rendered! What a sad thing to be unready to meet the Son of Man should He come in such an hour as ye think not!

It was a terrible hour for Nadab and Abihu when "there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:2). It was a sad hour for "those men that did bring up the evil report upon the land" and "died by the plague before the Lord" (Num. 14:37). It was a despairing hour for King Saul on Mount Gilboa as these words from Scripture testify:

"Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it."—I Sam. 31:4.

It was a tragic hour for Absalom, without blemish from the crown of his head to the sole of his feet, when he "rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak" and when Joab "took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak" (II Sam. 18:9 and 14). It was a terrible hour for King Uzziah when, by the retributive providence and power of God, he became a leper as white as snow and was thrust out from the palace to a pesthouse with its lonely isolation.

Ghostly gruesome for King Herod was the hour when the worms ate him. Terrible was the hour when Samson, in the hands of the Philistines, had his eyes punched out.

But all the terrors and despairs and tortures that ever beset the hearts and lives of men put into one reality of horror cannot equal the dread and horror that will possess the hearts of all who, when death comes, are not prepared to meet God or who are found in unreadiness when the Son of Man cometh.

Years ago a man in Virginia, loving a paramour more than he loved the wife of his bosom, took his wife, the mother of a three-week-old baby, for a ride. Before starting on the ride he bought fifteen cents' worth of candy and hid a shotgun in the automobile. Taking his wife several miles from the city, he shot her to death with the shotgun. With his wife's bloody body in the car, he then drove back to the city and told authorities he had a fight with a highwayman and that the highwayman had killed his wife. His story was doubted. He was arrested. He was indicted. He was brought to trial. In the course of the trial, the prosecuting lawyer said, "Gentlemen of the jury, if you do not find this man guilty of the murder of his wife you ought to dig up the bones of all the criminals in Virginia and apologize to them the remainder of your days."

Henry Clay Beattie was guilty. Found guilty, he confessed his guilt. He was sentenced to die in the electric chair. On the day of his execution, his head was shaved. Slippers were put on his bare feet. The leg of his trousers was slit. He was led toward the death room. As he entered and saw in the weird glow the electric chair with one red light glaringly glowing above it, he stopped quickly and turned pale. Then, pushed a bit by the guards, he ambled to the chair and sat down. He was strapped in. The contact was made. His body jerked and stiffened—and limbered, while the air was heavy with the smell of burnt flesh, and thin wisps of smoke, likeimps from hell, seemed to dance above the chair. For this man that was a terrible hour. But as sweet, as moving amid dew-wet flowers in a garden when birds sing and lovers walk is that hour in comparison with the hour

when the unprepared sinner meets God.

(3) It is a serious matter and foolish and sinful to count God out. Ahab did it—and the dogs licked his blood. Judas did—and the buzzards ate him. Gehazi did—and leprosy befouled him. King Saul did—and suicide closed the book of such strange lights and weird shadows. Jezebel did—and the dogs ate her. Athaliah did—and she died under heavy axes in the barn yard. Tom Paine, trying to drown the Bible in infidel ink, did it—and the midnight closed life's little day. Napoleon, weaving from the crimson threads of the French Revolution the fabric of a world empire, did it—and, on St. Helena, believing that his vanished splendor was only a dream, died—"a chained Prometheus, the world exultant at his fall." Zedekiah did—and he saw his own sons killed and then his own eyes were put out by his enemies; and he died in fetters in Babylon. Belshazzar did—and a sleeveless hand wrote his doom in unforgettable letters on the wall, while the blood of the slain mingled with the wine of the feast. Nebuchadnezzar did—and "his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen" (Dan. 5:21).

Many others, foolishly and wickedly walking in the counsel of the ungodly, have missed eternal life and heaven. As death overtakes you, judgment will find you. There is nothing surer in God's universe than that. In 1886, Captain Arknight and three companions fell into a crevice of Mount Blanc. In 1897, thirty-one years afterward, the captain's body was found. The pink was still on his cheeks. His watch, his knife and his keys were just as they were when he made the fatal plunge. As death met him so his discoverers found him. As death meets you, judgment will find you.

IV. The Possibility of Readiness

The fact that God asks us to prepare shows that preparation to meet Him is not an impossibility—not something beyond our comprehension and ability. God never asks us to make bricks without straw—to carry water without vessels—to hew wood without axes—to dig ditches without shovels—to kindle fire without wood. "Be ye also ready." God never asks the impossible. God never condones lethargy—never commends unpreparedness—never approves one's being unready for the cry at midnight. And God is ready to save and to make us ready to meet Him. "Thou, Lord, art good, and ready to forgive." His readiness to forgive shows how possible it is for men to be ready to meet Him. His willingness and power to save show how quickly one can be prepared to meet Him. Is not this one truth found in Isaiah 27:5?

"Oh let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Think, too, of Hosea 13:9:

"O Israel, thou has destroyed thyself; but in me is thine help."

We are not guilty of wasting words idly when we say it is the sinner's duty to get ready to meet God—to come to Christ. A sinner cannot neglect to come without incurring the guilt of willful disobedience and, we may add, the guilt of self-destruction. Think of a man shut in a house which is on fire. A door is thrown open by which he may make his escape. Is it not his duty to make his escape by that door? Think of a person who has been poisoned. An effectual antidote is offered to him. Should he reject that antidote and die, is he not guilty of self-murder?

But it does seem a waste of words and an idle use of words when we say that it is for the sinner's best good that he come to Christ and be ready to meet God; for there is not a want in the sinner but there is a corresponding fullness in the Saviour, as it is written: "It pleased the Father that in him should all fullness dwell." And again: "Of his fullness," says the apostle, "have all we received, and grace for grace."

I repeat it, as Baker puts it, "There is not a want in the sinner but there is a corresponding fullness in our blessed Redeemer. Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the Bread of Life. Is the sinner thirsty? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beauteous robe. Is he blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and his ears shall be unstopped to hear the voice of uncreated harmony speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Is the sinner longing for rest? Let him come to Christ, and he shall have sweet repose. Is he trembling under the apprehension of future wrath? Let him come to Christ, and he will find that 'there is therefore now no condemnation to them which are in Christ.'

"Being justified by faith, [the sinner shall] have peace with God through our Lord Jesus Christ.' No matter what be the sinner's wants, no matter what be the sinner's woes, Christ is suited to his case in all things. Therefore, let him come to Christ, and he shall be made rich and happy throughout all time and throughout all eternity."

Yes, it is possible to be ready. The testimonies of thousands of those saved so testify. Let us ob-

serve a few stars in this firmament of testimony—stars whose brightness the darkness of death can never obscure. Let us scrutinize a few flowers in this vast garden of testimony—fragrant flowers blooming just before the frost of death fell.

The great Apostle Paul, who compassed the earth with the truths of redemption and left a trail of glory across the Gentile world, said, "I am now ready to be offered." You can see Paul putting on robes and wings of ascension as he exclaims, "I have fought a good fight, I have finished my course, I have kept the faith."

"Throw back the shutters and let the sun in," said dying Scoville M'Collum.

Hugh McKail went to one side of the scaffold of martyrdom and cried, "Farewell, sun, moon and stars! Farewell, all earthly delights!" Then he went to the other side of the scaffold and cried,

(Continued on page 9)

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"Prepare to Meet Thy God"

(Continued from page 8)

"Welcome, God and Father! Welcome, sweet Jesus Christ, the Mediator of the covenant! Welcome, death! Welcome, glory!"

A dying minister of Christ in Philadelphia said, in his last moments, "I move into light."

Joseph Addison, poet and essayist, made this statement: "See in what peace a Christian can die."

Beethoven the musician, who made surging seas of tone subservient to his rod, exclaimed, "I shall hear in heaven!"

Robert Bruce, the Scotch preacher, declared, "Children, I have breakfasted with you, and I shall sup with my Lord Jesus Christ."

John Bunyan, who, in jail, wrote a book that crawled beneath the bars of the jail and traveled hundreds of highways and knocked at tens of thousands of doors all

over the world, said, "I go to the Father of our Lord Jesus Christ. My marks and scars I carry with me to show I have fought His battle well."

Jonathan Edwards, president of the College of New Jersey, declared, "Trust in God and you need not fear."

"Stonewall" Jackson said, "Let us go over the river and rest under the shade of the trees."

Longfellow, nine days before he died, wrote:

*Out of the shadows of night
The world rolls into light;
It is daybreak everywhere.*

Moody, who took one continent in one hand and one continent in another hand and both continents into his heart and rocked them both toward God, said, "I see earth receding; heaven is opening; God is calling me."

Frances Willard, the great American temperance advocate, exclaimed, "How beautiful to be with God."

My old black Mam Lindy said to the white people when she died in her little house: "My old worn out wooden wagon is changing to a chariot of gold."

Not one of these went down doubting. Not one went out fearing and shivering. Their victorious cry amid death's dark domain was: "Thanks be to God, which giveth us the victory." "The Lord is my light and my salvation; whom shall I fear?"

V. Why Should Men Prepare to Meet God?

As well ask, "Why should a fish have water?" Or—"Why should the body have food?" Or—"Why should the lungs have air?" Or—"Why should the body require blood?" Or—"Why should a newborn babe have milk?" Or—"Why should one have clothes when

the blizzard blows?" Or—"Why should the diseased have medicine?"

Why should men prepare to meet God? Because it is a preparation wise and essential and sensible. If it is sensible to attend to matters which relate to the body, is it not sensible also to attend to matters which relate to the soul? If it is wise to regard matters of time, is it not wise also to attend to matters of eternity? Diseases that waste human bodies are evidence that preparation for death or the coming of the Son of Man is the only sensibly reasonable and the only reasonably sensible action. Gray hairs give similar testimony. The lightning which snuffs out a life makes the same declaration. The hearse rolling its dreary way to the cemetery so testifies. The cemetery, with its white tombstones, so testifies. Ships that leave the harbor and go down into the deep tell us it is wise to be ready. Locomotives and trains wrecked and ruined so testify. Earthquakes that shake skyscrapers to pieces as though they were pieces of macaroni so testify. Fading eyes and fluttering hearts testify that the only sensible life is the life that obeys the injunction: "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

Why prepare to meet God? Because in the unregenerate state men are unfit to meet God. "Ye must be born again." Can a blind man enjoy the beauties of a flower garden? Can a deaf man enjoy the music of an orchestra or choir? Can a sick man enjoy the pleasures of a banquet? No. No more can the sinner without regeneration have any taste or relish for the employments and enjoyments of the heavenly world. There must be regeneration of the Holy Spirit in order to qualify us for heaven. Everything is holy there. Holy are the angels. Holy are the redeemed. Thrice holy is He who fills the throne. The unregener-

ate sinner would be miserable even within the precincts of the eternal city. The sinner must have his heart changed or he could not be happy even in heaven.

"He cannot enjoy the beauties of heaven, for he is spiritually blind; he cannot enjoy the music of heaven, for he is spiritually deaf; nor can he enjoy the pleasure of heaven, for he is spiritually sick. The carnal mind is enmity against God, says the apostle; it is not subject to his law, neither indeed can be. How, then, can he who has this carnal mind (and this is the case of every unregenerate man) be happy in the divine presence? How can he be pleased with the songs of praise which are ever ascending? How can he be pleased in contemplating the perfections of one whom he loves not? How can he be pleased with that society for which he has no taste, or those employments for which he has no relish?"

Why prepare to meet God? Because you do not know when you will have to meet God. "In such an hour as ye think not the Son of man cometh." Your breath is in God's hand, and God may stop that breath at any moment. "In the midst of life we are in death." In one of his books old Daniel Baker, dear to many hearts and dynamic in the pulpit, said: "And do you still say, 'There is time enough yet?'" Had you seen Mr. Loomis, of Bangor, ascend the pulpit on a certain New Year Sabbath, you would have thought it probable that he would ascend his pulpits many Sabbaths yet to come. Alas, he had entered it for the last time. He arose and took his text; it was this: "This year thou shalt die." He made a few remarks, turned pale, and sank down in his pulpit a lifeless corpse. His pulpit was his death chamber, and his preaching gown his winding sheet. "Time enough yet!" If you had seen Judge Boling rise in the hall of the House of Representatives a few years ago, and address the Speaker, you might have expected him to make many more speeches in that hall of legislation; but alas, he was then making his last speech. "Mr. Speaker," said he—and while he was addressing the chair, the angel of death touched him, and he fell down a dead man! "Time enough yet!" If you had seen Colonel Bowie, some eighteen or twenty years since, enter a certain church in the city of Washington, you would little have thought that he had entered the church of God for the last time; but so it was. While the man of God in the pulpit was preaching to the people the unsearchable riches of Christ, all who were present heard a groan! It was his last. Colonel Bowie fell upon the floor and immediately expired! His friends gathered around and carried him out a dead man.

Sometimes the period of man's life is lengthened like a summer's day. Sometimes it is made short as a day in mid-winter. Sometimes the sun of life goes down at noon, and sometimes early in the morning. Sometimes it reaches out like a river that loses itself in a very distant sea. Sometimes it appears like the meteor flashing and coruscating in the heavens, and then in a moment quenched and gone.

*Our life contains one thousand springs,
And fails if one be gone;
Strange that a harp of thousand strings
Should keep in tune so long.*

Why prepare to meet God? Because you must give an account to God.

"So then every one of us shall give account of himself to God."—Rom. 14:12.

"Who shall give account to him that is ready to judge the quick and the dead."—I Pet. 4:5.

Men may wickedly dethrone Him as King. Men may stubbornly refuse Him as Saviour. Men may ungratefully reject Him as Father. Men may defiantly deny Him as Saviour. Men may scorn Him as Friend. But they must meet Him as God—as God to whom the midnight is as the noonday.

VI. How Not to Be Ready

Not by merely going to church.

Not by merely saying your prayers. Not by having good intentions. Not by knowing all the questions and answers in the catechism. Not by reading a prayer book. Not by merely being baptized. Not by merely being confirmed. Not by merely going to the Lord's Supper. Not by merely having a list of good habits to your credit. Not by merely being a total abstainer.

(1) Not by NEGLECT can one be ready to meet God.

There is a question no philosopher can answer. There is a question a man one thousand times as wise as Solomon cannot answer. There is a question no scholar can answer. There is a question no writer with words dropping from his pen like golden pollen from the stems of shaken lilies can answer. There is a question no orator whose words are flights of golden arrows can answer. There is a question no historian familiar with all the questions and answers of the ages can answer. There is a question all the angels of heaven, taking counsel together, cannot answer. There is a question all the satanic hosts cannot answer. There is a question all the theologians of earth cannot answer. There is a question the Holy Spirit cannot answer. There is a question that Jesus cannot answer. There is a question that God cannot answer. And that question is: "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

Neglect is as fatal as contempt. What but the neglect of precaution sent the *Titanic* down? What but neglect to build a strong dam breast caused the Johnstown flood? What but neglecting to set a lantern far enough away from a cow caused the Chicago fire?

For the man who neglects there is no possibility of rescue—and no reason that God will accept. Everything will plead against him. As Talmage says: "The waters will hiss from the fountains, and say, 'We told him of the living stream where he might wash all his sins away, but he would not come. *Escape he must not!*' The rocks will say, 'We told him of a shelter and defense to which he might run and be saved; but he would not come. *Escape he must not!*' The sun in the sky will say, 'We told him of the light of the world and of the day-spring from on high; but he shut his eyes to the glory. *Escape he must not!*' The star will say, 'I pointed to his only hope—the Jesus of Bethlehem; but he would not look and be saved. *Escape he must not!*' The Bible will say, 'I called him by a thousand invitations, and warned him with a thousand alarms; but he would not heed; he would not listen. *Escape he must not!*' The tree of Calvary will say, 'On my bloody branch I bore the fruit that might have fed his starving soul; but he would not pluck it. *Escape he must not!*' The angels of God will say, 'We flew to him on errands of mercy, and would have charmed him into life; but he beat us back in our ministry. *Escape he must not!*' The throne of judgment will say, 'I have but two sentences to give—that to the friends of God and that to His rejecters. *Escape he must not!*' All the voices of the destroyed will speak out, and say, 'We neglected it no more than he. Why should he go free when we are banished? *Escape he must not!*' Jesus will say, 'I called to him for many years, but he turned his back on all these wounds; and by all those despised tears, and by that rejected blood, *escape he must not!*' Then God will speak, and answer the waters, and the rocks, and the sun, and the stars, and the Bible, and the bloody tree, and the angels, and the thrones of judgment, and the voice of the destroyed, and the plea of a rejected Christ; and with a voice that shall ring all through the heights, and depths, and lengths, and breadths of His universe, say, 'ESCAPE HE SHALL NOT!'

(2) Not by PROCRASTINATION.

Pharaoh, while the terrible plagues devastated the land, said, "Tomorrow." "And he said, Tomorrow." (Exod. 8:10).

So it was with Felix, who, under Paul's preaching, trembled but said, "Go thy way for this time;

(Continued on page 10)

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Noteworthy NEWS Notes

Paul W. Rood, internationally-known fundamentalist leader, passed to his reward after a long illness at La Candia, near Los Angeles. Dr. Rood succeeded Dr. W. B. Riley as president of the World Christian Fundamentals Association and held that position until 1950. He was at one time president of the Bible Institute of Los Angeles and was largely instrumental in the founding of Christian Business Men's Committee, Int. His evangelistic ministry took him around the world and tens of thousands of souls were won to Christ in his meetings. Dr. Rood was a warm friend of the National Association of Evangelicals and served at one time as a member of its Board of Administration.

William G. Colman, for 42 years pastor of Detroit's great Highland Park Baptist Church, died suddenly February 4. Thousands were converted under his ministry and his influence for Christ has belted the globe. Dr. Walter Wilson, of Kansas City, officiated at the funeral.

Wants Pastor

A Southern Baptist church in Maryland which has recently gone into full-time services because of growth needs a good, sound, soul-winning pastor. THE SWORD OF THE LORD welcomes inquiries from suitable pastors whom we might recommend to this church. Address the editor, THE SWORD OF THE LORD, Wheaton, Illinois.

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"Prepare to Meet Thy God"

(Continued from page 9)

when I have a convenient season, I will call for thee." And so it is with thousands in the present day. Coleridge said:

*So often do the spirits
Of great events stride on before
the events,
And in today already walks to-
morrow.*

Old John Gower said of a man: "And evermore he said, 'Tomorrow.'"

An old Latin writer declared: "Life put off until tomorrow is too late."

The wise man remembers this proverb: "When God says, 'Today,' the Devil says, 'Tomorrow.'"

Shakespeare says:

*Tomorrow and tomorrow and to-
morrow,
Creeps in this petty pace from
day to day,
To the last syllable of recorded
time;
And all our yesterdays have light-
ed fools
The way to dusty death.*

"To day if ye will hear his voice, harden not your hearts." "Now is the accepted time; behold, now is the day of salvation." "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

Tomorrow is a ship in which many have gone shipwreck. Tomorrow is a lamp without oil that has left many in darkness. Tomorrow is a guillotine that has beheaded hopes of heaven. Tomorrow is the key that has locked many in dungeons of despair. Tomorrow is the road that has often led to the House of Never. The spirit of tomorrow has been the ruin of millions.

(3) *Not by EDUCATION.*

A man may know all that is to be known about rocks and know not the Rock of Ages. A man may know all that is to be known about the stars and see not in the light of the Bright and Morning Star. A man may know all that is to be known about trees and be ignorant in his heart of Him who "bare our sins in his own body on the tree." A man may know all that is to be known about the winds and himself be the victim of passions

wilder than they. A man may know all about birds and refuse the refuge that is under the wings of God. A man may know the love affairs of great lovers and not be known as a lover of Jesus, the Lover of our souls. What folly if, in accumulating knowledge, we learn not of Jesus—and are not "filled with the knowledge of his will in all wisdom and spiritual understanding; that [we] might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power."

What profit if, in study, we find not God in His most glorious manifestations? If, at the end of the microscope's journey, we see not His infinitesimal care? If, in the findings of the telescope, we see not His infinite greatness? If, in our study of mathematics and the sciences, we learn not His immutable ways? If, in the fields of botany and in the kingdom of music, we glimpse not His ineffable beauty? If, scrutinizing the rocks of geology, we learn not the testimony of His incomprehensible agelessness? If, in amassing knowledge, we miss the spiritual meaning of a college education and have no enriching experience of Jesus?

All the degrees and scholastic honors of all the universities can never open heaven's gates for you. And all the Ph.D. degrees of earth cannot assure you exit from hell or make the fires of hell less intense. You may discard the "old-fashioned" notion of hell-fire. I do not. But the Bible in many places says that the suffering of hell is like fire. And if it is like fire, it is as severe as fire. And if it is as severe as fire, it might as well be fire. What wisdom will you show if you walk up and down the burning pavements of hell saying that you were valedictorian of your class or that you were high in scholastic rating or that you had all the degrees from all the colleges?

(4) *Not by SKEPTICISM.*

"The land of skepticism is a desert whose sands are red-hot coals, swept by the smothering simoon of all-consuming wretchedness."

(5) *Not by a plea of SELF-RIGHTEOUSNESS.*

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).

"There is a generation that are pure in their own eyes, and yet not washed from their filthiness" (Prov. 30:12).

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:28).

(6) *Not by reasoning about good works.*

It is "not by works of righteousness which we have done."

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life"—Titus 3:4-7.

(7) *Not by making excuses.*

By making excuses about preparing to meet God, men excuse themselves from the great eternal hallelujah chorus of the redeemed—excuse themselves from the group of loved ones gone before—excuse themselves from the ineffable presence of the King of kings—excuse themselves from heaven where "the poorest man is a millionaire, the lowliest a king, and the tamest word he speaks an anthem, and the shortest life an eternity."

(8) *Not by developing noble character.*

People who say they will prepare to meet God by developing a noble character make a counterfeit out of character by passing it for more than it is worth. I never preached salvation by character, but I never preached a salvation that did not produce character.

(9) *Not by the popular way of morality.*

"You might as well try to mount a roof on a spider's web or cross the ocean in a market basket or climb the sky on a piano as try to reach heaven in your poor self-begotten, self-nurtured, self-centered morality." Paul says:

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count

all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:7-9.

(10) *Not by REFUSING God's provisions.*

All God's provisions for a man's salvation avail nothing for his preparation to meet God unless the provisions are taken. These provisions are the gift of God. A great gift is no gift unless it is accepted. A pardon is no pardon if it is refused.

In 1829 or 1830, George Wilson, in Pennsylvania, was sentenced by a United States Court in Philadelphia to be hanged for robbing the mails and murder. Andrew Jackson, as President of the United States, pardoned him, but Wilson refused the pardon and insisted that it was not a pardon unless he accepted it. That was a point in law never before raised in the United States of America. The Attorney-General said the law was silent on the point. The President was urged to call upon the Supreme Court to decide the point at once, as the sheriff must know whether to hang Wilson or not. Chief Justice John Marshall, one of the ablest lawyers, gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must hang." And he was hanged.

Who was responsible for his death? No one but the man himself. The law said he must die. The President stepped between him and the law, but the man refused the pardon.

Indirectly, the Supreme Court of the United States decided that the truth of the atonement of Christ in making provision for the salvation of the whole world is beneficial only to those who receive Him as their own personal Saviour. The righteousness of God is unto all in its offer, but it is upon them that believe in its benefit.

"But now the righteousness of God without the law is manifested, being witnessed by the law and

the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference" (Rom. 3:21-22).

VII. How Can We Prepare?

By repentance for sin and faith in Jesus Christ. By believing.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

The one last, first, unvarying command of God to the sinner is *believe*. This does not mean merely belief that Jesus lives or lived, that He was divine and the best being in the world. All this you may believe and yet not really believe in Christ. True belief is the absolute, complete, final submission of your whole life to Christ for His merciful forgiveness and for His guidance, by one supreme act of faith. Your soul must say to Christ: "For once and for all, for time and for eternity, for joy and for sorrow, for life and for death, come weal or woe, by day and by night, forever and forever, I will trust Thee." To fail to do this is the one failure deadly as sin, the one failure long as eternity.

But by taking Jesus into your heart to be your Saviour, to rule and reign there, and by surrendering your whole heart and your whole life to Him, do you make preparation to meet God—do you get ready for the coming of the Son of Man—in such an hour as ye think not.

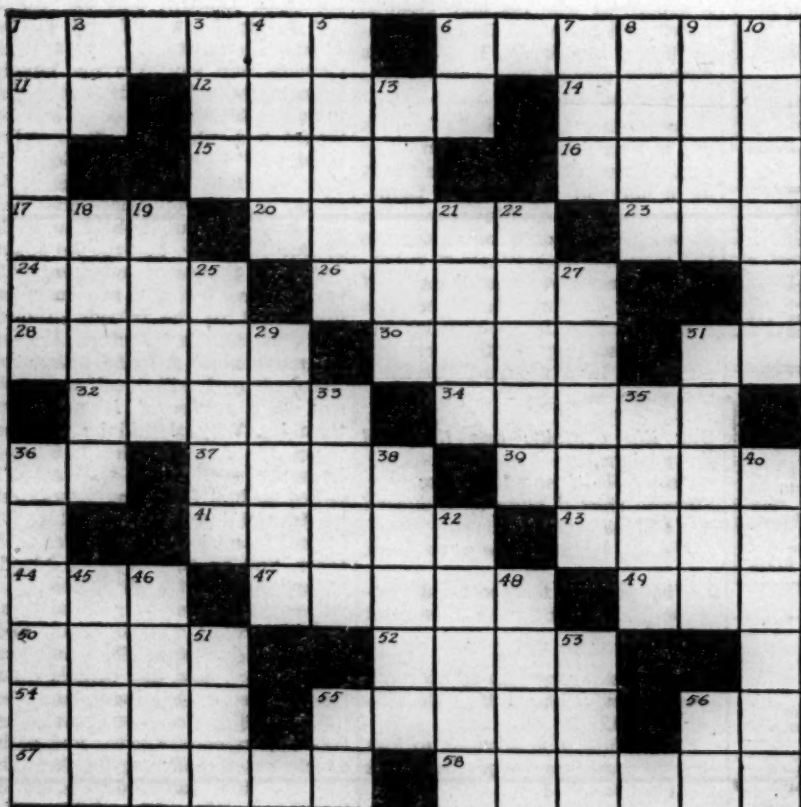
To say "Yes" means life; to say "No" means death. To say "Yes" means gladness; to say "No" means grief. To say "Yes" means heaven; to say "No" means hell. To say "Yes" means glory; to say "No" means gloom. Publicly confess your sin.

VIII. When Must We Prepare to Meet God?

There is but one answer—*now*. "Now is the accepted time." All (Continued on page 11)

MISSED IT BY A "HARE"!

By Aunt Jessie



Name _____
Address _____
City _____ Zone _____ State _____

3. To receive the booklet, *Tobacco*, your entry must be postmarked by midnight, SATURDAY, May 5, 1956. The Answer to Puzzle No. 21 will appear in the May 11 issue of THE SWORD OF THE LORD.

Was I ever surprised! We were feeling so proud that most of you had been getting the puzzles right in recent weeks. But then we checked Crossword Puzzle Number 16, and we found that more than 350 of you had missed the word for No. 31 across. The clue was "clean animals" and the correct answer was "harts" (See Deut. 14:5, 7), but many of you wrote in "hares" specifically listed as *unclean animals* (v. 7). Be sure to check your answers by the Bible!

Don't be discouraged, though, because we have another booklet you are sure to want—for those who complete Puzzle Number 21 correctly. It is *Tobacco*, by Evangelist John R. Rice written in co-operation with Robert H. Fries and D. H. Kress, M.D. This is a simple, convincing message showing why tobacco is harmful; what it does to a Christian; and how to quit. This is a book every honest Christian should read.

Here's how you get it:
1. Fill in the empty blanks according to the clues given. *Answers must be correct and complete.*

2. Print (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, PUZZLE EDITOR, The Sword of the Lord, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD, you may print your answers on another piece of paper or a postcard.

Puzzle Number 21

CLEWS ACROSS

- Son of Jacob; a boy who had a dream that came true
- Sister of Lazarus
- City of Chaldea; birthplace of Abram
- Smallest
- Great grandson of Judah. (I Chr. 2:25)
- Knowledge
- Conspire together
- "Chief ruler about David." (II Sam. 20:26)
- Slumbers
- Common level
- Serve
- Bundle of grain
- One of the chief men of the house of Benjamin. (I Chr. 8:23)
- A grade in ancient Irish tribal society. (— I —)
- A hydrometer (Abbr., T—)
- Peeled
- Brazen vessel in the tabernacle
- Pronoun
- Badness
- Bird still found in the Jordan valley (Ibis)
- Satan
- Wander
- A number
- Bird of species that fed Elijah
- Septuagint (Abbr.)
- Valley in Judah (I Sam. 17:2)
- Evening
- Talk wildly
- Expert swimming bird
- That is
- Province in Asiatic Turkey which is still famous for its figs
- Mooring

CLEWS DOWN

- Wife of Esau, a Hittite, of whom his father and mother disapproved
- Conjunction
- An ancient measure of cloth
- Mountain to which Balak took Balaam, to curse his enemies. (Num. 23:28)
- Usually regarded as rabbits
- Mountain (Abbr.)
- Deprive of
- Pitfall

- City in Mesopotamia. (II Ki. 18:34)
- An apostle,—the brother of Peter
- King of the serpent race (Hindu myth) (— — — — A)
- Harvests
- A prophetess. (Luke 2:36)
- Turpentine tree, very common in Palestine
- Mother of Isaac
- Ventured
- Elevation of bodily temperature. Jesus healed the nobleman's son of it
- At no time
- Found
- Prima donna
- An asteroid disc which comes nearer the earth than any other body except the moon
- Speaks
- The largest gland in the body
- Levite (Exod. 6:21)
- Even
- Son of Shem
- Ships
- Place of Moses' death
- Pronoun
- Novel
- South Atlantic State (Abbr.)
- Preposition

Answers to Puzzle Number 19:

JUDAH ABSALOM
E OXEN CLAUDA
SE ERIC IR EL
URI BLOOD ASA
SADR ERN DISC
NOEL I RI AH
D LEVIATHAN I
OG DI N ANIL
COOS ODE APOD
ESD CRETE AVE
TH RO RAVE ER
AERIAL MELT B
ENABLES NITRE

Black Rock

(Continued from page 2)

don't know each other. Permit me to present Mr. Connor, Mrs. Mavor."

As she bowed slightly her eyes looked into mine with serious gaze, not inquiring, yet searching my soul. As I looked into her eyes I forgot everything about me, and when I recalled myself it seemed as if I had been away in some far place. It was not their color or their brightness; I do not yet know their color, and I have often looked into them; and they were not bright; but they were clear, and one could look far down into them, and in their depths see a glowing, steady light. As I went to get some drugs from the Black Rock doctor I found myself wondering about that far down light; and about her voice, how it could get that sound from far away.

I found the doctor quite drunk, as indeed Mr. Craig had warned; but his drugs were good, and I got what I wanted and quickly returned.

While Graeme slept Mrs. Mavor made me tea. As the evening wore on I told her the events of the day, dwelling admiringly upon Craig's generalship. She smiled at this.

"He got me, too," she said. "Nixon was sent to me just before the sports, and I don't think he will break down to-day, and I am so thankful."

And her eyes glowed.

"I am quite sure he won't," I thought to myself, but I said no word.

After a long pause she went on, "I have promised Mr. Craig to sing to-night if I am needed!" and then, after a moment's hesitation, "it is two years since I have been able to sing—two years," she repeated, "since"—and then her brave voice trembled—"my husband was killed."

"I quite understand," I said, having no other word on my tongue.

"And," she went on quietly, "I fear I have been selfish. It is hard to sing the same songs. We were very happy. But the miners like to hear me sing, and I think perhaps it helps them to feel less lonely and keeps them from evil. I shall try tonight if I am needed. Mr. Craig will not ask me unless he must."

I would have seen every miner and lumberman in the place hideously drunk before I would have asked her to sing one song while her heart ached. I wondered at Craig, and said rather angrily:

"He thinks only of those wretched miners and shantymen of his."

She looked at me with wonder in her eyes and said gently:

"And are they not Christ's too?"

And I found no word to reply.

It was nearing ten o'clock, and I was wondering how the fight was going and hoping that Mrs. Mavor would not be needed, when the door opened and old man Nelson and Sandy, the latter much battered and ashamed, came in with the word for Mrs. Mavor.

"I will come," she said simply. She saw me preparing to accompany her and asked: "Do you think you can leave him?"

"He will do quite well in Nelson's care."

"Then I am glad; for I must take my little one with me. I did not put her to bed in case I should need to go, and I may not leave her."

We entered the church by the back door, and saw at once that even yet the battle might easily be lost.

Some miners had just come from Slavin's evidently bent on breaking up the meeting in revenge for the collapse of the dance, which Slavin was unable to enjoy, much less direct. Craig was gallantly holding his ground, finding it hard work to keep his men in good humor, and so prevent a fight, for there were cries of "Put him out! Put the beast out!" at a miner half drunk and wholly outrageous.

The look of relief that came over his face when Craig caught sight of us told how anxious he had been, and reconciled me to Mrs. Mavor's singing.

"Thank the good God," he said, with what came near being a sob. "I was about to despair."

He immediately walked to the front and called out:

"Gentlemen, if you wish it Mrs. Mavor will sing."

There was a dead silence. Some one began to applaud, but a miner said savagely:

"Stop that, you fool!"

There was a few moments' delay, when from the crowd a voice called out, "Does Mrs. Mavor wish to sing?" followed by cries of "Aye, that's it." Then Shaw, the foreman at the mines, stood up in the audience and said:

"Mr. Craig and gentlemen, you know that three years ago I was known as 'Old Ricketts,' and that I owe all I am tonight, under God, to Mrs. Mavor and"—with a little quiver in his voice—"her baby. And we all know that for two years she has not sung, and we all know why. And what I say is that if she does not feel like singing tonight she is not going to sing to keep any drunken brute of Slavin's crowd quiet."

There were deep growls of approval all over the church. I could have hugged Shaw then and there. Mr. Craig went to Mrs. Mavor, and after a word with her came back and said:

"Mrs. Mavor wishes me to thank her dear friend Mr. Shaw, but says she would like to sing."

The response was perfect stillness. Mr. Craig sat down to the organ and played the opening bars of the touching melody, "Oft in the Stilly Night." Mrs. Mavor came to the front, and with a smile of

"Prepare to Meet Thy God"

(Continued from page 10)

things in your body, all things in nature, all things in the Bible, all workings of the Holy Spirit, all the uncertainties of life, all the certainties and terrors of death, all the statements of Christ about His coming again point to the momentous word now. "Prepare to meet thy God." And do so now. Hell is the only alternative—if you are not ready to meet God.

There is a time, we know not when,

A place we know not where,
Which marks the destiny of men
For rapture or despair.

Now! Not tomorrow, but today. Not when you have a more convenient season, but now. If today is the wise man's day, is not tomorrow the fool's day? Shakespeare said: "Defer no time; delays have dangerous ends. If we delay we waste our lights in vain—like lamps by day." Carlyle said: "No man has learned anything rightly until he knows and feels that every day is doomsday." Cotton said: "Tomorrow is a period nowhere to be found—unless in

exquisite sweetness upon her sad face, and looking straight at us with her glorious eyes, began to sing.

Her voice, a rich soprano, even and true, rose and fell, now soft, now strong, but always filling the building, pouring around us floods of music. I had heard Patti's "Home, Sweet Home," and of all singing that alone affected me as did this.

At the end of the first verse the few women in the church and some men were weeping quietly, but when she began the words—

"When I remember all
The friends once linked together,"

sobs came on every side from these tender-hearted fellows, and Shaw quite lost his grip. But she sang steadily on, the tone clearer and sweeter and fuller at every note, and when the sound of her voice died away, she stood looking at the men as if in wonder that they should weep. No one moved. Mr. Craig played softly on, and, wandering through many variations, arrived at last at

"Jesus, lover of my soul."

As she sang the appealing words her face was lifted up and she saw none of us; but she must have seen some one, for the cry in her voice could only come from one who could see and feel help close at hand. On and on went the glorious voice, searching my soul's depths; but when she came to the words—

"Thou, O Christ, art all I want,"

she stretched up her arms—she had quite forgotten us, her voice had borne her to other worlds—and sang with such a passion of abandon that my soul was ready to surrender anything, everything.

Again Mr. Craig wandered on through his changing chords till again he came to familiar ground, and the voice began, in low, thrilling tones, Bernard's great song of home—

"Jerusalem the golden."

Every word, with all its weight of meaning, came winging to our souls, till we found ourselves gazing afar into those stately halls of Zion, with their daylight serene and their jubilant throngs. When the singer came to the last verse there was a pause. Again Mr. Craig softly played the interlude; but still there was no voice. I looked up. She was very white and her eyes were glowing with their deep light. Mr. Craig looked quickly about, saw her, stopped and half rose, as if to go to her, when, in a voice that seemed to come from a far-off land, she went on—

"O sweet and blessed country!"

The longing, the yearning in the second "O" were indescribable. Again and again, as she held that word and then dropped down with the cadence in the music, my heart ached for I knew not what.

The audience was sitting as in a trance. The grimy faces of the miners—for they never get quite white—were furrowed with the tear-courses. Shaw by this time had his face too lifted high, his eyes gazing far above the singer's head, and I knew by the rapture in his face that he was seeing, as she saw, the thronging stately halls and the white-robed conquerors. He had felt and was still feeling all the stress of the fight, and to him the vision of the conquerors in their glory was soul-drawing and soul-stirring. And Nixon, too—he had his vision; but what he saw was the face of the singer with the shining eyes, and by the look of him that was vision enough.

Immediately after her last note Mrs. Mavor stretched out her hands to her little girl, who was sitting on her knee, caught her up, and, holding her close to her breast, walked quickly behind the curtain. Not a sound followed the singing; no one moved till she had disappeared; and then Mr. Craig came to the front, and, motioning to me to follow Mrs. Mavor, began in a low, distinct voice:

"Gentlemen, it was not easy for Mrs. Mavor to sing for us, and you know she sang because she is a miner's wife, and her heart is with the miners. But she sang, too, because her heart is His who came to earth this day so many years ago to save us all; and she would make you love Him, too. For in loving Him you are saved from all base loves, and you know what I mean."

"And before we say good night, men, I want to know if the time is not come when all of you who mean to be better than you are should join in putting from us this thing that has brought sorrow and shame to us and those we love. You know what I mean. Some of you are strong. Will you stand by and see weaker men robbed

(Continued on page 12)

Christian wife! Victory over the love of little children! Victory over the pleadings of some Gospel preacher! Victory over the warnings and invitations of God's Word! Victory over the wooing and convicting power of the tender, patient Spirit of God! Victory over the voice of God in conscience and providence! Victory over the fears of hell! Victory over the Cross of Christ! But if you win a few more such victories, I fear it will cost you your soul.

Therefore, I beg you to be done with excuses and alibis, which are but falsehoods, dishonesties, self-delusions.

*Life is the season God has given
To fly from hell and rise to
Heaven;*

*That day of grace fleets fast away,
And none its rapid course can
stay.*

Set yourself to seek the Lord while He may be found, and to settle the question of your salvation once for all. If not, the time may come, when you least expect it, when the death angel shall take his stand in front of your door and, lifting his hand to heaven, swear by the Christ who lives forever and ever that for you time shall be no more (Rev. 10:6). Then your opportunities will be clean gone forever. Therefore, again, I beg you strike your tents and start for Canaan. Quit studying that road map. Start. Put out the fires of your unworthy procrastination camp. Arise and go! Perhaps there are a thousand questions which you cannot answer now. But there is one question you can settle—independent of man, independent of woman, independent of angel, independent of devil. And that is that you will be God's man, God's woman, henceforth and forever.

Clasp hands with God—now. Make a league with the eternities—now. Accept Him with all your doubts and all your sin—now. Take Christ, and He will blot out all your sins—now. Here, at this very moment, He is waiting and pleading. Break with ignoble anchorage at Satan's wharf, and start out on the voyage of life, defying both calm and cyclone. Beyond the deadline there is no rectification of blunders. In the grave there is no place to pray or to repent. Those who flounder here flounder forever. I do not want you to fear death; I want you to be prepared for it. "Prepare to meet thy God . . . Be ye ready: for in such an hour as ye think not the Son of man cometh."

(From BE YE ALSO READY, by Robert G. Lee, now out of print. Used by permission of the author.)

Decision for Christ

You have read the great sermon by Dr. Lee on "Prepare to Meet Thy God." Doubtless some who read this are unsaved. They ought to repent and trust Jesus Christ today for salvation and so be prepared to meet God.

If you realize that you are a poor, lost sinner and if you will honestly turn from your sin, renounce your sin, trust Jesus Christ to save your soul, the editor now urges you to step over the line to God today and so be forever prepared to meet Him. Will you do it? If in your heart you will honestly take Christ as your Saviour today, I beg you to sign the following statement, copy it in a letter, and mail it to the editor today.

Evangelist John R. Rice
Editor, THE SWORD OF THE LORD
214 W. Wesley, Wheaton, Illinois.

Dear Brother Rice:

I have read Dr. R. G. Lee's sermon on "Prepare to Meet Thy God." I realize that I am a poor, lost sinner. I believe that Jesus Christ died to save sinners including even me, and that He is willing to save me now. Therefore, with all my heart, I here and now turn to Jesus Christ and turn my heart away from my sins. This moment I surrender to Christ. I trust Him to forgive my sins and save me. Beginning now, I will set out to live for Him and I will confess Him openly as my Saviour. Please write to me and give me further instructions and help.

Signed _____
Address _____

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The Southern Baptist Fellowship...

(Continued from page 1)

the name "Southern Baptist Fellowship" be adopted.

Second: Upon motion by Brother Sightler, seconded by Brother Lemmons, it was agreed that the purpose of the Southern Baptist Fellowship is to offer fellowship to like-minded Baptists who subscribe to the articles of faith.

Third: It was generally agreed that the dates of November 26, 27, 28, be presented for the next meeting of the organization and that we meet at the Colonial Hills Baptist Church in Atlanta, Georgia.

Fourth: Upon motion by Brother Sightler, seconded by Brother Minyard, it was agreed that the officers for the organization be elected at the November meeting and that a committee of three with Dr. Roberson as chairman be set up to arrange the program and to take responsibility for the Atlanta meeting.

Fifth: Upon motion by Brother Sightler, seconded by Brother Johnson, it was agreed that the articles of faith be adopted and published along with names of those who subscribe.

Sixth: It was agreed that the Southern Baptist Fellowship will be composed of pastors, evangelists, and Christian workers who adopt the articles of faith and agree with the established purpose of the organization. It was agreed that names of all members be published and that anyone unwilling to permit his name to be used would not be eligible for membership. Motion was by Dr. Johnson,

seconded by Rev. Horace Home-sley.

In the two p.m. meeting of the pastors, after much discussion the recommendations of the committee were unanimously accepted without a dissenting vote. It was decided that the membership list would be open until the November 26, 27, 28 meeting, at the Colonial Hills Baptist Church in Atlanta. Those joining the Southern Baptist Fellowship during and including the intervening period are to be considered charter members.

The Editor Makes Some Comments

By way of interpretation, the editor makes some comments upon the happy outcome of the meeting, and the organization of the Southern Baptist Fellowship, of which we heartily approve.

1. Let it be observed that the meeting is for fellowship. It is not a denomination. It will have no paid workers. Pastors and churches may have fellowship in the Southern Baptist Fellowship and still retain their membership in the Southern Baptist Convention and state conventions. Or they may retain membership in the World Baptist Association or in Conservative Baptist bodies. Or these pastors and churches may be independent, without being affiliated with any denominational organization.

2. At present the only members of the Southern Baptist Fellowship are individuals. Pastors, evangelists, and other full-time workers

are invited to join, and they join, without any fee, by agreeing to the statement of faith. One may join by writing Dr. J. R. Faulkner, Secretary, saying that he has read the statement of faith and agrees with it wholeheartedly and is willing for his name to be published as a member. Address Dr. J. R. Faulkner at Highland Park Baptist Church, Orchard Knob and Union Avenue, Chattanooga, Tennessee.

It may be that in the larger meeting scheduled for November 26, 27, 28 at the Colonial Hills Baptist Church, Atlanta, some plan may be made for churches to join the fellowship as units. But the pastors in the recent meeting assumed no authority to speak for their churches without official action by the congregations.

3. It seems to this editor that one of the finest elements of the Southern Baptist Fellowship will be that it provides a fellowship, not based simply on a denominational program, but based on loyalty to the Word of God, a burden for souls, and heart agreement about the Lord's work. It is always fundamentally wrong when a denominational program becomes an idol and when people have no fellowship outside the bounds of the denominational organization and a program set up by convention officials. The Psalmist said by divine inspiration, "I am a companion of all them that fear thee, and of them that keep thy precepts" (Ps. 119:63). It is fundamentally wrong and anti-Christian to set artificial sectarian bounds between people who agree on the great fundamentals of the faith, agree in doctrine, agree in the principles of Christian living, agree as to what the Bible teaches about the local church and its place and ministry. Hence Southern Baptists, Conservative Baptists, Fundamental Baptists, and independent Baptists can gather very happily, can have fellowship, can work together when they agree on the great truths concerning Christ and the Bible and soul winning and the Lord's work. And the Southern Baptist Fellowship will do great good, we believe, in helping to break down the popish domination of pastors by officials who seek to make the giving to a denominational program the main item of fellowship instead of loyalty to Christ and the Bible and soul winning.

There is no true fellowship between an out-and-out modernist such as the recently deceased Dr. Edwin McNeill Poteat, long pastor of the Pullen Memorial Baptist Church in Raleigh, North Carolina, yet a practical infidel agreeing with his friend Nels F. S. Ferre, in rejecting the Bible and what he called, "classical theology," (see the book jacket of *The Sun and the Umbrella*, by Nels F. S. Ferre) on the one hand and such Bible believers as Dr. Robert G. Lee of Memphis, or Dr. J. D. Grey of New Orleans, or Dr. W. A. Criswell of Dallas, on the other hand for example. There could be no true fellowship and any such union is forbidden in the Bible. Even a fellowship between premillennialists who look for the personal return of Christ to catch out His bride from this wicked, condemned world and amillennialists and premillennialists may believe that the church and schools and literature and science and government will all unite in making this world into a world of peace and happiness, is greatly limited. Though both amillennialists and premillennialists may be devout Christians, born again, believing in the blood of Christ and the inspiration of the Bible, yet their outlook is so fundamentally different that their fellowship is often limited.

And often a fellowship within the denominations is greatly strained between people who, on the one hand, have no criterion as great as that of supporting the denominational program, and those who, on the other hand, feel they must examine the program and pray for God's will about it and be led of God in what they accept and what they reject, what they support and what they refuse to support. With some, every Baptist is a good Baptist if he supports the program. He may be an infidel. He may drink or have dances in his church. He may attend the picture shows. He may be yoked up with unbelievers in the lodges by bloody oaths,

but if he supports the denominational program, he is a good Baptist. On the other hand, a man who is out and out for Christ and a great soul winner may be in poor fellowship because he puts Christ first instead of the denominational program. So fellowship among Baptists ought never to be on the basis of whether or not they support a given program. It always ought to be based on loyalty to Christ and the Bible and soul winning. And, thank God, the Southern Baptist Fellowship offers such a basis of fellowship.

The Statement of Faith

So that prospective members may know exactly what the Southern Baptist Fellowship stands for, we are glad to print here the statement of faith which was adopted by the Fellowship at Chattanooga on March 20:

- * We believe in the verbal inspiration of the 66 books of the Bible in its original writings and that it is without error and is the sole authority in all matters of faith and practice.
- * We believe there is only one true God, existing in Three Persons, Father, Son, and Holy Spirit. These three are co-eternal and co-equal from all eternity, each with distinct personalities but of one nature.
- * We believe that Adam was created without sin but fell by disobedience and thus the whole race fell and is spiritually dead and lost.
- * We believe that Jesus Christ was the Son of God, co-existent with the Father and the Holy Spirit, and that He came to the world, born of a virgin, that He was buried and rose again bodily and ascended to the right hand of the Father.
- * We believe in the Person and Work of the Holy Spirit which includes conviction of sin, regeneration of sinners, and indwelling the believers.
- * We believe that a soul is saved when Christ is accepted as personal Saviour and Lord and the Holy Spirit imparts eternal life.
- * We believe that it is the plan of God for each believer to walk after the Spirit and not fulfill the lusts of the flesh.
- * We believe in the perseverance of the saints.
- * We believe in the immersion of the believer in water to signify His death, burial and resurrection and the believer's identification with Him.
- * We believe that a New Testament church is a local group of baptized believers united for His purposes and the knowledge and spread of the Word including world-wide missions. We believe that it is completely self-determining and responsible only to Christ, the Head of the church. We believe it to be completely independent with no other person, group or body having any authority, right of intervention, or control in any form whatsoever over or within a local church. The Lord's Supper constitutes the other of the only two ordinances of the church.
- * We believe in the premillennial second coming of the Lord, in the bodily resurrection of the righteous dead at His coming and in an endless Heaven for all the redeemed and an endless punishment for all the lost.
- * We believe the Revised Standard Version of the Bible is a perverted translation of the original languages, and that collaboration or participation with all forms of modernism whether in the National Council of Churches or otherwise is wrong, and demands separation on our part.

The above was compiled by Rev. George W. Dollar and adopted unanimously.

Any further inquiries concerning the Southern Baptist Fellowship may be addressed to Dr. J. R. Faulkner, Secretary, or to Dr. Lee Roberson, Highland Park Baptist Church, Orchard Knob and Union Avenue, Chattanooga.

With the Evangelists

(Continued from page 5)

1122 North Los Robles, Pasadena, California.

EVANGELIST MICHAEL GUIDO of Metter, Georgia spent eight days with the Calvary Baptist Church of Gardena, California, recently where his ministry was well received. Rev. H. Earl Kuester, pastor of the church, reported that during the eight days there were 171 confessions of faith, 32 responding for full-time Christian service, nearly 100 rededications, and 8 uniting with the church by letter.

An evangelistic party consisting of **EVANGELIST JIMMIE THRELFALL**, 196 Lorberta Lane, Pontiac, Michigan, and Mr. and Mrs. Ellis Zehr, Rockville, Indiana, spent two weeks with the Centenary Evangelical United Brethren Church, Biglerville, Pennsylvania. It was the evangelist's second year at the church and during the crusade there were 52 conversions and 21 rededications. The average attendance for the campaign was 322 and there were an even 50 additions to the church. A very extensive program of prayer and visitation preceded the meeting beginning with a watch-night service at the start of the year and ten prayer meetings a week from then until the crusade began. Most of the decisions during the meeting were persons who had been prayed for and visited preceding the evangelistic meeting. Rev. Laverne E. Rohrbach is the pastor.

tist Church, Orchard Knob and Union Avenue, Chattanooga.

Highland Park Church Now Outside Southern Baptist Convention

The Highland Park Baptist Church at Chattanooga is one of the largest Baptist churches in the world with a total membership of about 12,000. The church baptizes each year about 1,250 new converts, and it is doing a really amazing job of soul winning. It has, for many years, had approximately three to four times as many souls won and converts baptized as any other Southern Baptist church.

When the Hamilton County Baptist Association leaders last year attacked Highland Park Baptist Church and Dr. Roberson and had their attacks published in seventeen Southern Baptist papers, the Highland Park Baptist Church voted unanimously to ask the association in its fall meeting to repudiate the action of the executive board and to apologize to the Highland Park Baptist Church; and should the association fail to repudiate the attack and apologize for the attack by the executive board, the church voted that it would send no more reports or offerings to the Hamilton County Baptist Association.

The association did not apologize. Leaders refused to reconsider the matter. And Highland Park Baptist Church thus came out of the local Hamilton County Baptist Association.

The token payments to the Southern Baptist Co-operative Program continued through 1955, as the budget had provided. But beginning January 1, 1956, all support for Southern Baptist causes stopped, and Dr. Roberson and the church now count themselves outside the Southern Baptist Convention.

However, both the church and pastor feel a keen sense of love and fellowship with the great mass of Bible-believing Southern Baptists, and they hope to have fellowship with such pastors through the Southern Baptist Fellowship, as well as with independent Baptists, Conservative Baptists in the South, and fundamentally sound Baptists of other groups.

Black Rock

(Continued from page 11)

of the money they save for those far away, and robbed of the manhood that no money can buy or restore?

"Will the strong men help? Shall we all join hands in this? What do you say? In this town we have often seen hell, and just a moment ago we were all looking into heaven, 'the sweet and blessed country.' O men!"—and his voice rang in an agony through the building—"O men! which shall be ours? For Heaven's dear sake, let us help one another! Who will?"

I was looking out through a slit in the curtain. The men, already wrought to intense feeling by the music, were listening with set faces and gleaming eyes, and as at the appeal "Who will?" Craig raised high his hand, Shaw, Nixon, and a hundred men sprang to their feet and held high their hands.

I have witnessed some thrilling scenes in my life, but never anything to equal that: the one man on the platform standing at full height, with his hand thrown up to heaven, and the hundred men below standing straight, with arms up at full length, silent and almost motionless.

For a moment Craig held them so, and again his voice rang out, louder, sterner than before:

"All who mean it, say, 'By God's help, I will.'"

And back from a hundred throats came deep and strong the words, "By God's help, I will."

At this point Mrs. Mavor, whom I had quite forgotten, put her hand on my arm. "Go and tell him," she panted, "I want them to come on Thursday night, as they used to in the other days—go—quick," and she almost pushed me out. I gave Craig her message. He held up his hand for silence.

"Mrs. Mavor wishes me to say that she will be glad to see you all, as in the old days, on Thursday evening; and I can think of no better place to give formal expression to our pledge of this night."

There was a shout of acceptance, and then, at some one's call the long-pent-up feelings of the crowd found vent in three mighty cheers for Mrs. Mavor.

"Now for our old hymn," called out Mr. Craig, "and Mrs. Mavor will lead us."

He sat down at the organ, played a few bars of "The Sweet By and By," and then Mrs. Mavor began. But not a soul joined till the refrain was reached, and then they sang as only men with their hearts on fire can sing. But after the last refrain Mr. Craig made a sign to Mrs. Mavor, and she sang alone, slowly and softly, and with eyes looking far away—

"In the sweet by and by,
We shall meet on that beautiful shore."

There was no benediction—there seemed no need; and the men went quietly out. But over and over again the voice kept singing in my ears and in my heart, "We shall meet on that beautiful shore." And after the sleigh-loads of men had gone and left the street empty, as I stood with Craig in the radiant moonlight that made the great mountains about come near us, from Sandy's sleigh we heard in the distance Baptiste's French-English song; but the song that floated down with the sound of bells from the miner's sleigh was—

"We shall meet on that beautiful shore."

"Poor old Shaw!" said Craig softly.

"When the last sound had died away I turned to him and said: 'You have won your fight.'"

"We have won our fight. I was beaten," he replied quickly, offering me his hand. Then, taking off his cap and looking up beyond the mountain-tops and the silent stars, he added softly: "Our fight, but His victory."

And thinking it all over, I could not say but perhaps he was right.

(Continued next week)

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